You Can Learn To Teach

Margaret Slattery

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OTHER BOOKS
BY
MARGARET SLATTERY

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The Girls' Book of Prayers
The Charm of the Impossible

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By
MARGARET SLATTERY

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Dedication

With sincere appreciation this book is dedicated to YOU who for the welfare of future generations have accepted the task of educating YOUTH in RELIGION without which it can never know LIFE.

THE AUTHOR.

FOREWORD

In nineteen hundred six Margaret Slattery, then a teacher at the Massachusetts State Normal School at Fitchburg, wrote for the Pilgrim Press a series of ten brief talks on various principles of pedagogy and psychology applied to the teaching of religion. At that time practically nothing of this nature had been prepared for teachers in the Sunday school and in answer to the demand for these talks in permanent form "TALKS TO THE TRAINING CLASS" was written.

The author's purpose in this book was to make available to the average busy teacher in the Sunday school the principles which had proven of real value to the teachers of the public schools. She attempted to do this in a vocabulary which was largely untechnical in order that it might meet the need of the untrained teacher. Patterson DuBois wrote of the book at that time:

"In this she has succeeded admirably and because she is herself a trained teacher she wrote the book in the spirit of the educator. The plan is educative. The very limited student will gain some systematic idea of the child's faculties.

The less limited student will do still more by following the author into other treatises. It stands for something bigger than the present work. It begets a broadening habit of reference — of research. The people of various grades of resource may get their direction from these studies not too precise in definition, nor too didactic and bookish for busy folk."

That the author succeeded in meeting the need has been attested by the continued gratifying sale of the book over a period of twenty years. Because of the rapid progress made in recent years in the knowledge of the human mind, the author has felt for some time that this pioneer book should be withdrawn. The publishers agreed to do this as soon as a new book along the same line of simple treatment could be prepared — a book which would treat what has become practically a scientific subject, in an untechnical vocabulary which would make the great principles of psychology and pedagogy recently discovered available for the teachers who are without special training — the teachers who still form the vast majority of the teaching forces of the church.

In this new book, "YOU CAN LEARN TO TEACH", the student will find the "complexes", "fullest self-expression", "repression", "the unconscious", "psychic energy", "sublimation", and

"the project method"—*but the teacher without special training will not be overwhelmed by the terminology. He will find simple terms with concrete illustrations easy to understand and the principles they teach not too difficult to use.*

The author had also in mind in the preparation of the book those men and women conducting training classes in sections where special leadership from Schools of Religious Education and Directors of Religious Education is not available. The books referred to in the text, the bibliography and the questions at the close of each chapter will furnish guidance and suggestion for further study.

— The Publishers.

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Part I
YOU

Use all your hidden forces. Do not miss
The purpose of this life and do not wait
For circumstance to mold or change your fate.
In your own self lies destiny. Let this
Vast truth cast out all fear, all prejudice,
All hesitation. . . . . .

. . . . . .

Once let the spiritual laws be understood
Material things must answer and obey.

E. W. W.

A WORD CONCERNING *YOU*

You are a born teacher in that your normal powers are unimpaired by inheritance, accident, or disease. Your mind has full capacity for development. Training will make you acquainted with the methods by which knowledge is gained and through which it is given to another. *You can learn to teach.*

The emotions coming out of the action and reaction of instinct and impulse play an important part in the making of character. You can study them, understand them, control them, guide them, use them. *You can learn to teach.*

The capacity for observation is a part of your inheritance. The ability to observe — to look and see, can be acquired and trained. Memory is based upon the association of ideas. Through observation and study you may discover how to make effectively those associations. Through concentration upon the thing you desire to remember, through its constant recall and use you may develop a good memory along whatever line you desire.

The reasoning process demands the use of both observation and memory. You can learn to com-

pare facts, reach conclusion, suspend judgment, while you search for proofs. This you must do in order to escape from the tyranny of conclusions and actions based on prejudice. Observation, memory and reason have a large place in the development of character. You can cultivate them and train them. *You can learn to teach.*

The imagination is the avenue over which, torch in hand, have passed the souls that have opened the doors of progress to mankind. Artist and poet, inventor and scientist, preacher and teacher have been captained by it in some one of its many forms. You must cultivate it, you must use it if you are to give knowledge, inspiration and idealism, without which great character cannot be developed. Imagination may be cultivated and trained. *You can learn to teach.*

The ability to understand your religious experiences puts a higher valuation upon religion. It shows you the place of religion in the development and training of character. If you understand your own religious experiences, can see cause and effect and so discover ways by which to increase your capacity to accept what God has to give, then you can understand the needs of your pupils and be able to meet them in such ways as shall lead them to God. You can enlarge your capacity for religious experience. The most significant

thing in life to individuals and nations — *religion* — *you can learn to teach.*

These chapters are but a brief study of *you.* In a course of study we may isolate imagination, memory, reason, observation, for purposes of analysis in an effort to better understand. But *you* are an entity and do not, cannot exist apart from the combination of all your powers. Your body, mind and spirit speak together, act together, are interdependent. Some day we shall know how to help them act in truer harmony and better balance. When we do it will be a happier world for the individual and society. Your frank, honest, earnest effort to understand yourself for the sake of your neighbor will help bring that world into being. Your study of you, your earnest effort to train you for the service of others, must continue through the years. Upon it depends your success with those who are to be the subject of the second section of our course — Your Pupils.

CHAPTER ONE

Teachers are both Born and Made

That was a thoughtful man who after long observation of educational institutions said to his fellows in the profession, "It may be true that teachers are born; but they are not born *made*." Yet there most certainly is justification for the phrase "a born teacher" even though the process of making him must continue throughout his career. One may meet the born teacher on the wind-swept plains of Mongolia or under the cryptomeria in the uplands of Japan; his skin is yellow, his eyes very dark and almond shaped, his language a series of fascinating idioms. One may meet him on the edge of the jungles or in the arid dust-ridden highlands of India; his skin is dark, his eyes large and dreamy, his language rich in mystic metaphor. One may cross his pathway on the gold coast, in the bush, on the borders of vast lakes lying low under the scorching tropical sun; his skin is black, his eyes dark and luminous, his language the primitive dialect, limited and picturesque. Or in the Latin countries one may meet him with his olive-tinted skin, his eyes clear and

soft, his language romantic and musical. In Anglo-Saxon lands one meets him, with his white skin, his gray, blue, or brown eyes wide open, alert and keen, his direct, highly inflected language lacking in musical tone, romantic phrase or rich metaphor.

Whatever his race, his color, his tongue, this born teacher will be endowed with certain characteristics and in the various environments of which he is a part he will be reacting in such fashion as to develop them. If in any race a person utterly lacking in these characteristics should desire to teach, it will be a difficult task to give him any more than the mechanics of this, perhaps greatest of the arts. *You can learn to teach* is a prophecy. It takes for granted that not all who would like to teach can do so. It asks with that keen thinker in his clear-cut phrases, "Are all apostles, are all prophets, are all teachers? . . . yet covet earnestly the best gifts." It presupposes that *you possess the universal and essential characteristics of the "born teacher"* which in this chapter we shall outline.

Teachers are both born, *they have certain definite essential characteristics,* and made, *they submit themselves to definite training in the methods of acquiring, presenting and interpreting truth that shall express itself in character-building action.* You who take this brief training course are in practi-

cally every instance already in possession of these essentials — *you* can learn to teach.

The Essentials

Every born teacher is the possessor of a normal, healthy brain, having no handicap either through bad inheritance, accident, injury or serious illness. Anyone who has had large experience in the training departments of Normal or kindred schools, knows that pupils often present themselves for training who must be frankly told after study and observation that they are not fitted for the profession. These pupils have an unstable nervous system or mental difficulties whose origin is in the glandular system or in other prenatal causes. They often have ability in memorizing and reproducing and have been graduated from high schools without the discovery of erratic brain cells or faulty glands that make it inadvisable for them to be trusted with the minds of children or even with adult minds seeking larger horizons of knowledge. One of the tasks of the educators of our day is the elimination of those who are in no sense born teachers but do sometimes ask to be made. *Whether the teacher be red, yellow, brown, black or white, it is absolutely essential that he be born with brain wholesome, normal, unimpaired — a good instrument which can be relied upon.*

While it is possible with a high degree of suc-

cess to eliminate from groups of those who would teach in government schools or private schools all over the world those teachers not born with normal brain cells, it is more difficult to eliminate them from the groups of teachers of religion in mosque, temple and church schools. It is only in recent years that any serious attempt to raise standards and to supervise *religious* teaching has been made. While men have turned keen observing eyes upon the teacher of arithmetic, Latin and chemistry, they have accepted with gratitude any one willing to teach religion to childhood and youth. When one group of normal individuals was selected and trained for the teaching of secular subjects and another group was chosen to teach religion, because of its willingness to assume the task, no attempt being made to discover its fitness, many and complicated problems arose. The door was opened to the limited and the fanatic.

Teachers of Religion

Any one who for a period of years has been familiar with those who teach religion to children and youth has been again and again overwhelmed by the limited type of mind that has assumed the task of teaching the most important subject humanity has to learn — *religion* — as well as filled with deep gratitude for the service of keen and consecrated minds devoted to this high service.

As I write this chapter there lies on my desk the report of an event that fills one with regret. A group of young people taught by a fanatical but earnest teacher joined their elders in giving up their homes, all their possessions, leaving school and business to wait for the coming of our Lord. All the crude details had been given them and in real faith they waited, even beyond the prophesied time, only to be disappointed and disillusioned, compelled to return to life, shorn of all the fruits of their labor and that of their parents. The woman who taught them and inspired them to action was for a long time a teacher in one of our regular denominational church schools. Pupils went out from her class to teach the little children of that church. As the years passed her instruction grew more and more erratic and she was compelled to give up teaching in that particular school but very soon secured a class in another where she succeeded in making scores of converts. Her mind is unstable and abnormal. She should never have been permitted to teach.

While the vast majority of the volunteer teachers of religion were born as we have said with normal, alert minds, unhandicapped either by inheritance, accident or disease, any one who has studied the subject carefully is amazed at the number of teachers in this and other lands who have

not and cannot progress beyond the mentality of a child of twelve or a youth of fifteen. Teachers of this sort are usually men and women of good character, faithful, devoted to the welfare of their pupils, often with a vivid spiritual experience, and great capacity for friendship and service. They have influenced their pupils for good through "the contagion of character." Example has spoken and been heard. Nevertheless they are not able to teach religion in the larger sense. When through removal, illness, or some other cause they are obliged to give up a class, it does not stand. They have not been able to give to the pupil *universal truth* to be later applied, but were obliged to deal with oft-repeated statements of *particular instances*. Their teaching, if long continued, will tend to make the child dogmatic in his own religious thinking and he will accept in childhood as religious truth that which in later life he must discard, being left, when he most needs help, to struggle in doubt and perplexity toward new bases of faith.

When I have said these things frankly to small groups of teachers, almost without exception I have been met with, "Would you then demand that all teachers of religion be graduates of colleges?" Not for a moment. There are so many types of colleges and one is graduated under such

varying requirements that a mere diploma from a college may mean much or little. Very erratic minds with a multitude of vagaries, but brilliant within limitations, have made their way through the college or its equivalent in every land. I would insist, however, that all teachers of religion have the *mental ability* which would make it possible to be graduated at the high standard on which the vast majority of college men and women have won diplomas, if the opportunity to attend had been afforded them.

The last time I discussed this subject in open conference a very fine-looking woman whose alert mind was reflected in her intelligent face, said quietly, "I was obliged to leave school in the eighth grade. I have a class of girls who are now in the high school. I wonder if I ought to give them up." I know about her class and something of her life. She has great natural ability in many lines. She has taken three extension courses on the Bible given by a fine university. For four years she has attended a summer school of high standard, held for the training of teachers of religion, where she competes successfully with college-trained men and women. Most certainly she should not give up her class! She could pass a very high mentality test. She is, so far as her brain cells are concerned, a *born teacher*, sound and

unhandicapped. She is being *made*, that is, trained in the ways and means, the mechanics of the teaching process, and acquiring material which will enlarge the scope of her knowledge. She is at present engaged in preparing a report on Wiggam's "The Fruit of the Family Tree," writing it for a teachers' discussion club which she organized. Fortunate indeed is the class she teaches.

Seated near her in that open conference I noted a very restless, nervous young woman, unable to concentrate for any length of time upon the words of any of the speakers. She whispered continually, to the annoyance of both speakers and hearers. Her face was strained, her expression unhappy. Later I learned something of her history. She feels that it is her *duty* to teach in the church school. To her the universe is in a hopeless tangle which God himself cannot unravel and will some day, when his patience is exhausted, utterly destroy. Her father was a musician of average ability, her mother the daughter of a well-to-do farmer whose family history shows definite marks of decay. One of her aunts is "peculiar" and an uncle is in a sanatorium for the mildly insane. She evidently came into the world with a handicap in the inherited brain cells, a highly organized nervous system and a certain superficial brilliance. She is not a born teacher. *Stability* is lacking.

She has been carefully nurtured and training has done much for her. But her outlook upon life is not balanced and normal. She should give up her class, even though she has had the great advantage of the best college training. Not being *born* with a sound, healthy brain she cannot be made into a teacher — least of all into a teacher of religion. Were she to attempt to enter the secular teaching profession in any community where the schools are well supervised, her unfitness would be at once evident. There ought to be a way by which it might be made impossible for her to teach in the religious field, but in countless instances women of her type and men with the same sort of instability, and with vagaries bordering on mild manias, do find their way into the teaching forces of temple, mosque and church all over the world. We cannot emphasize too strongly that for the sake of childhood and youth and the world to-morrow we must eliminate from the teaching office all who were not born with brain cells sound, fit, ready for development or *making*. If we are to build a stable religious faith, a sound spiritual experience that will register in action, we cannot afford to give the task of instruction over to any one handicapped in mind. Only intelligent teaching can bring the day of the kingdom of God to the earth.

Types of Mind

As we study carefully the most successful teachers both of the past and present in all lands we find that certain types of mind seem to lend themselves best to training in the art of teaching. In our brief glance at these types we shall not use the terms applied to them by the new psychology nor shall we attempt to analyze them but simply to note them as a guide in selecting those who may best be *made* into teachers.

Awhile since I discussed with a thoughtful father his two daughters both of whom he hopes will teach, one of whom I hope will not teach. He is greatly perplexed by the fact that these two daughters of the same parents, with only fourteen months difference in their ages, should be so very different in temperament and character and he accepted with gratitude a list of books that would give him some light on such laws of heredity as man has been able to discover. One of these daughters, the younger, is of a decidedly melancholy, introspective type, the probable reasons for which we must resist the temptation to discuss. She is abnormally sensitive, selfish, over-ambitious. She finds it very difficult to work or play with others. She is keen in mind but has a sharp, sarcastic tongue. These qualities in combination create a type which should never sit in the teacher's chair.

The older daughter is what her father is pleased to call *a burst of sunshine.* She has a real sense of humor. She is alert in mind, vivacious in manner, enthusiastic in spirit. She finds life fascinating. Her interests cover a wide range despite her youth. She is sympathetic in her attitude toward her fellows and works and plays with all sorts of companions. She is generous and the altruistic motives underlie her plans for the future. She can so easily be *made* into the highest, most effective type of teacher.

In studying any large group of students preparing to teach, one's attention is always attracted by certain types that are outstanding. There is the open-minded student hungry for knowledge. No one drives him to his task. One finds him in the reference room absorbed in some subject that claims his interest. He attends the open forums because he wants "to know what people are thinking about." He seeks out the foreign quarter in the city, establishes friendships, and before long is club leader at a settlement, scout-master, a teacher in the school of the church. He not only prepares for the future, he lives a rich, rewarding life now in the present, because all the windows of his mind are open. Coming in on the train on a recent morning I met him. "What is the great adventure today?" I asked. I felt sure that there

was one. "Well," he said, "you see these photographs of the Prince and the President — radio photographs? I am going in to see how they do the thing. I can't just puzzle it out. Great old world, isn't it? Here is a picture of a convention in London right in the paper before the last session is fully over! Do you know how they do it?" I did not. He awakened in me the desire to know. A week or more after that I heard him passing on his knowledge to a group of radio fans, boys in their early teens. He needs much in the way of training in the art of giving to another that which he has discovered for himself, but what wonderful material he is out of which to make a teacher! Given the things with which he was born he can so easily be made — but he was not born made. He is like the singer whose voice placement is perfect and who needs only the training which will furnish the best methods of using the almost perfect instrument.

In sharp contrast to this type of student is the young man whom we have recently advised to seek a profession other than the teaching of religion. He reached his decision to become a director of religious education by the process of elimination. He did not want to be a physician, the law seemed too strenuous, he had no desire to enter the ministry, he could not face the strain

and discouragement of business. He is interested in religion, he is negatively good — there is a long list of things he does not do — and he has certain very strong convictions that he wants to teach to youth, not that it may face life more squarely and live it more joyously, but that it may in the end refrain from doing the things he believes ought not to be done. Training would make out of him a teacher of a sort but his practically closed mind would unfit him to understand or keep abreast of the youth whose instruction in religion he would plan and supervise. He could be made into a teacher but it would not be worth while, for he lacks two great essentials — a hunger for knowledge, and that deep, sympathetic interest in the experiences of his fellows which would create in him the desire to show them a way of life where righteousness and service would seem attractive. He is in close kinship with those who now and then enter the field of public-school teaching because it seems to be the least objectionable way of making a living rather than a glorious way of sharing life and helping to make it for childhood and youth much more worth while.

Is it then true in view of what we have stated as essentials that *you* can learn to teach? I believe that it is. The fact that you are interested enough to take a course of study which you hope will

better prepare you for the purely voluntary task of teaching religion, is proof that you are conscious of its importance, that you are hungry for more knowledge of yourself, your pupil and the text-book of religion, in order that you may make your best contribution to life. In all probability you have a brain which is normal. You cannot be certain perhaps regarding your type of temperament but as you study yourself, your pupil, your material, you will know whether or not you are fitted for the special office of teacher and you will discover, I think, the period of childhood or youth where what you have to give will be most effective. You may have had the advantage of college but be without any special work in Bible study, pedagogy or the newer psychology; you may have had the great advantage of sincere contacts with life at its heart, you may *know* children, men, women, and need only to broaden your knowledge of the material to be taught. In any case you will not find it difficult to *learn* to teach if you have the one other essential to which we must now give special emphasis.

The Will to Learn

The will to *learn* creates the passion to share in the most important task faced by humanity today, that is, the discovery of how *character* both in its individual and social aspects can be developed. Our achieve-

ments in the making of character do not measure up to our success in the making of material things. Men of the teaching passion, conscious of humanity's deepest need, are saying this today in many languages, in every land on earth. Knowledge comes to man through instruction and experience. Knowledge of religion must come to him as all other knowledge comes. Ignorance condemns both body and soul to handicapped living. True knowledge *builds* a way of escape. The dark is still, as Jesus said it was, the birthplace of evil; the *light,* the name by which he called himself, offers salvation. Mankind has had and has taught what he believed to be the *will* to *power.* It could not save him. Man has taught the *will* to material *success.* It has made him self-centered and hard. Man has sought the truth with deep sincerity and has taught what he has found under the name of science. It has brought to the human race untold benefits and blessings on the whole. But man has not yet reached the place where he feels an equal urge to discover and teach the greatest of the sciences — that of human behavior, the making of character. Man knows much today of the earth on which he lives, more of the universe of which it is a part than any other age has known. As fast as he learns he seems to feel the passion to teach. He

knows much about his body and is daily learning more. Again he has the urge to teach as rapidly as he discovers truth. Man knows comparatively little about the human spirit either in its individual aspect or its interrelationship with the spirits of all mankind. Despite the earnest declaration years ago that "the proper study of mankind is man" the human race has been content to take a superficial glance at itself and go its several ways. Now a change has come. Man is eager for knowledge of himself. A new science has been given to the world. It is in embryo. It has not yet been adequately named. We know but little of it; we are daily adding to our knowledge more rays of light. But its objective is the discovery of the spirit of man. The day will come when we shall make more rapid progress. I believe it will come when the teachers of religion have the *will to learn*. "Ask," said our Lord in one of those great moments when he revealed his own will both to learn and to teach, — "Ask, you shall receive; seek, you shall find; knock, it shall be opened." Before we can teach, it is absolutely essential that we should have the will to *learn*. We must know the truth. The truth always has and always can set mankind free.

There is a possibility that as you learn you may be convinced that you have not the teaching tem-

perament. Should you be so convinced there awaits for you large opportunity, in this world of desperate need, for other forms of service. Not all should teach. The one essential above all others is that you *serve*. The path to the truest self-realization is through *giving*, not getting, and one needs often to experiment in order to discover where he is best fitted to serve, that is, to give most.

A Confident Prophecy

But if you are the possessor of a healthy, normal brain, if you have the type of temperament that we so commonly call, in untechnical phrase, *human*, if you have the passion for knowledge, you can acquire method, *you can learn to teach*. It is a prophecy made with confidence. The succeeding chapters may prove to you that the prophecy is true. You can learn to teach religion and there is nothing in human experience at the moment that it is more important that you should learn. The world of youth, eager to discover, impatient to know, searching for light, waits to be taught by those who are both born and made.

FOR PERSONAL STUDY AND GROUP DISCUSSION

CHAPTER ONE

1. What is your definition of teaching?
2. What first interested you in the teaching of religion?
3. Can every one teach? If not, what type of people would you eliminate?
4. Do you agree with the "essential qualifications" named in this chapter? Would you omit or add any?
5. Discuss the various "types of mind." To which type do you belong?
6. What is meant by "The Will to Learn"?
7. What to you is the meaning of the term *character building?*

CHAPTER TWO

Guide and Guard Your Emotions

Race, color and language may differ but the great fundamental instincts and emotions are man's common heritage. *You*, who possess the normal brain cells, the temperament which makes natural contacts with your fellows possible, the urge or passion to learn, must, in order to equip yourselves to work in harmony with the laws that seem to have been designed for man's development, understand something of the emotions and the place they hold in the task of education in religion. We shall be able to give the subject scarcely more than a glance in this brief course but the reference books in the bibliography will enable those who have time and inclination, to follow the subject through to the best that man has been able thus far to discover.

Normal Instincts and Emotions

Fear, anger, hate, love, tenderness, joy, sorrow, jealousy, envy, the whole gamut of emotions born in the instinct of self-preservation or self-sacrifice, what mortal is not in experience familiar with them? What shall we, who desire to learn to teach or

to teach more effectively, do with them? The answers of those who at various periods in human history believed that they had discovered a way of life worth teaching to their fellow men, have differed greatly.

Various Philosophies of Life

"What shall we do with the instincts and emotions?" said the Epicurean. Express them, indulge them, eat, drink, be merry, tomorrow we die — what is life for if not to enjoy? — love freely, hate vigorously, taste all the pleasures and only so much pain as is unavoidable. "What shall we do with instincts and emotions?" said the Stoic. Ignore them. Be free from passion, unmoved by joy or praise, untouched by grief, "master of my fate, captain of my soul." "What shall we do with them?" said the ascetic. Follow Plato our master. Choose the higher instinct, starve the lower. Let life be a "stern pilgrimage," a ceaseless struggle between the greater and the less, until in complete self-abandonment we reach even the heights where dwell the gods. "What shall we do with these instincts and emotions?" asked Aristotle. Cultivate or starve them according to the desired end or purpose they may accomplish. Keep always the result of the act in view, the purpose, the effect upon society, upon the state. Let instincts and emotions register in action that is

good, is practical. If they fail to do that leave them to die.

Limitations of these Philosophies

The more one studies these old philosophies of the way of life the more certain he is that they are not sufficient for man's need, they do not solve the problem. One may follow Epicurus and get pleasure, but self-indulgence palls and the Epicurean may easily become a creature to be "despised by himself and abhorred by his fellows." One may follow the doctrine of the Stoic and yet become a false, hypocritical Pharisee or follow Plato and become a mystic who lays upon the shoulders of others the burdens of the mass of society. In his studies of the five great philosophies, William DeWitt Hyde quotes Louisa Alcott as she contemplates the burdens laid upon the family by her good and altogether lovable father carrying the Platonic way of life to its extreme goal: "He is a philosopher in a balloon, which his family and friends, hanging *desperately* to the ropes, are struggling to bring down to the earth." One may follow Aristotle in a desperate effort to fulfil his wise and clear-cut teachings and yet while finding a way of life for himself easily become a mere pragmatist or a hard materialist, with no thought for the welfare of his brothers, no passion for the idealism that expands men's souls.

The Philosophy of Jesus

The more carefully one studies the philosophy of Jesus as he taught it and lived it, the more certain he is that it includes every good thing contained in any and all of the others. Jesus was not an Epicurean, but he enjoyed the companionship of people and he was no stranger at the dinners, even of the publicans, or at the wedding feasts. His stories and illustrations reveal a sane, natural entering into the joys of life. He was not a Stoic, but he was able to rise above pain, he was neither swayed by the shouts of popular approval nor overwhelmed by bitter words of condemnation, he could pursue his purpose in loneliness and misunderstanding, in the face of growing jealousy and hate. He was "beyond the blight of pleasure or of pain though he knew both." He was not an ascetic. He could not live as John the Baptist lived but he could spend days at a time in the desert and nights in contemplation and prayer on lonely mountainside or quiet lake. He could go apart from men as did the mystics and from these hours spent with Infinite Power, come back to stand in the midst of disease, poverty, crude and disgusting sin, ready to assume the task of healing. He did not hold the theories of Aristotle, yet the philosophy of action, the testing of a vision by its results, played a large part in his teaching. "This *do* and ye

shall live." "Many say unto me, Lord, Lord and *do* not the things that I say." "I was sick and in prison and ye visited me not, naked and ye did not clothe me, hungry and I was not fed." Peter said, "Lord, thou knowest that I love thee." Jesus answered and said, "Feed my lambs." "He that doeth the will of my Father" — there was a continual declaration not only of the necessity *for faith* in his philosophy, but consideration of the end or result of that philosophy in action. Do you feel pity — what will you do with it? Do you declare love — how will it function? Do you *avow* your faith — then walk on the water! Yet Jesus was not a pragmatist, — even an enemy could not accuse him of any form of materialism — his teaching brought him to a Cross. The philosophy of Jesus answers the question, "What shall we do with the instincts and emotions?" by the unwavering insistence that they be expressed in *love.* Thou shalt love thy God — with mind, soul, strength — and thy neighbor even as thyself, and thou shalt *do*. . . . He that loveth knoweth. Love is both mystical and practical.

Contrasts

Despite the present popularity of the extreme Freudian doctrine we believe that the type of *self-expression* taught by Jesus is the type we must choose to follow and to teach. It will not lead us to a lonely monastery

cell. It will not take us out of the world. It need not set us apart from our fellows by distinctive garb. It will not torture our bodies or dwarf and crush our spirits. But it will give us no moral sanction for a life of indulgence in the fullest expression of the so-called purely physical instincts, or for luxurious or voluptuous living. The philosophy of Jesus will set us free. It will help us find the truest self-expression by giving us high standards for guidance in our *choice of mediums* of expression. It will use our instincts and emotions for larger ends than Aristotle dreamed — *for the good of our fellows without any exclusions.* Such expression develops body, mind and spirit. The philosophy of Jesus sets itself over against the philosophy which says fulfil the evident purposes of every instinct and emotion — *express thyself and so save thyself.* Jesus says, "*He that seeketh to save his life the same shall lose it.*" "*Forget thyself, give thyself and so save thyself.*"

The teacher of the Christian religion chooses that philosophy and sets himself to the task of living it. He finds himself a complex, complicated, bewildering creation. More than once he remembers the lines he learned in student days —

"Within my earthly temple there's a crowd,
There's one of us that's humble, one that's proud.
There's one that's broken-hearted for his sins,
And one that unrepentant sits and grins.

There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much corroding care I should be free
If I could once determine which is ME."

Examining Instincts and Emotions

It will take him a long time to discover that *me* and meanwhile his experiences and reactions will be creating a new one. He can never consider himself as a finished product, so he must be very patient as he attempts to look his instincts and emotions frankly in the face. He meets *fear*. It is an instinctive emotion. Its purpose is self-preservation. It is a necessary part of one's equipment for continued existence. It expresses itself in a multitude of forms from the child's fear of the dark to the man's fear of failure, defeat or disaster. It expresses itself in a common fear of death. Only a fool feels no fear. Such fear is natural and normal. The peculiar and abnormal fears, the result of a more or less distorted mind, form a class by themselves. The best physicians of our day recognize those fears, carefully and patiently trace them to their source and there treat them. If you have the essential qualifications of the *born teacher being made*, you do not suffer from such abnormal fears, but one should recognize their existence and be able to guide pupils who may be suffering from them to the person who can carefully analyze them and give

intelligent help. Much suffering can be saved a pupil by such wise treatment on the part of the teacher.

Instead of concerning ourselves with these abnormal fears let us look at fear in its effect upon the acts of normal human beings. Suppose we believe in the fullest expression, never the repression of instinct and emotion. In that case we must express fear. I remember a boy seriously wounded during the war who discussed with me, one afternoon when he was convalescing, his feelings the night before the battle in which he received his wound. He was sent to get some information and had crawled up nearer the enemies' lines than he had supposed. He could hear voices. Soon he distinguished words. He crawled nearer. Now he could hear just what he had come hoping to discover. He was absorbed in the intense effort of listening. Suddenly the men who had been in earnest consultation stopped. Their attitude was one of suspicion. Was anything wrong? After a moment, concluding that all was well, they went on talking but moved slowly toward their shelter farther down the line. "In that moment when they stopped and turned toward the spot where I lay," said the boy, "I was completely paralyzed. I thought I could never breathe again. I felt sure

Fear

my heart stopped beating. What if they discovered me, what if they made me prisoner or shot me outright — what if —? Great beads of perspiration ran down my face and hands. Then they moved on. There was an exultant sense of joy. I knew I could now make my escape! But the strange thing is I did not go. Something happened to me. I thought of the importance of my errand, of what more complete knowledge might mean. I grew suddenly strong. I determined not to be a coward. I was afraid to be afraid. Do you know what I mean? So *much* depended upon me! I crawled on nearer. I heard more. The next time they stopped alert, hesitating, I merely lay perfectly still. There was no panic in me. They were saying the one thing that more than all else I wanted to know. In the dead of the night I crawled back and reported. Next day in the fracas I got this wound but we took our objective. Funny experience that, of such *terrible*, frenzied fear, and then such complete release from it. It was a glorious feeling that I had when I crawled on, following them, listening, and knowing every word would mean so much in the next day's little show!" He smiled with satisfaction. His wound seemed a mere incident though it was severe and gave him great pain.

What if he had decided not to repress that first terrible fear but to express it the moment the enemy had turned their backs, by crawling rapidly to safety? What if all the boys who experienced fear expressed it in action? What if those men facing almost certain death the other day as they sought to rescue their fellow laborers from a pit filled with gas had expressed in action the fear that was written on their white faces. Life would be a rather poverty-stricken thing if the human race did give full expression to its fears. Should it do so? Should the boy have expressed his fear by crawling rapidly back to shelter? What happens to fear not expressed in action? Are there dire results to individual or group? No, not if the instinct of fear be used, transferred to another objective which may be expressed, fear lest others shall die, shall suffer, shall pay the price of our cowardice; the instinctive emotion *used,* given a goal other than self, the higher fear, we may say. One may believe in the fullest self-expression but he must choose which self to express if he is to be a real teacher.

Using the Instinct or Emotion

One can easily understand that water dammed up, held back, kept from flowing naturally along its way may some day burst the dam and bring utter disaster, or that a river carefully walled in or kept in bounds by

levees may sometime overflow, causing great damage. Though he knows this, man does not refuse to dam the stream, nor does he refrain from building levees, but realizing the possibility of disaster he finds ways of taking care of the awful and sometimes sudden pressure, providing for the flood that means disaster. So he continues to use for light and power the stream whose natural course was repressed and controlled and at the same time, by the diversion of the occasional overflow into channels of safety, saves the individual and society from what might prove a serious menace.

I looked recently with deepest interest at a room in a large apartment building. It was damaged by fire but the damage could be repaired and workmen who knew how to do it were beginning the task. The building was fire-proof and the room was on the fifteenth floor. When the fire was discovered there was a real blaze but the superintendent was not excited. He made sure that the window was closed, shut the steel door and stood by. When the firemen arrived with the chemical apparatus they waited for some time before opening the door. When they did the fire was out. It had "burned itself out." It was confined, repressed, restricted, not permitted to express itself. The damage it caused cannot be

compared with what would have happened had the blaze been given its freedom and through the open door had crept down the corridor invading room after room.

I believe the normal individual lives in a comparatively fire-proof house, but he has no assurance that at some unexpected moment there will not be a burst of flame which will destroy whatever inflammable material he has stored up. What shall he do, leave the flame free or control it, confine it, restrict it, frustrate its expression, stand by with help until it burns itself out and he can set himself to the task of repairing the damage? While the teacher of religion understands the doctrine of expression of instincts and emotions he believes that the better way is to be found in the provision for the overflow of the stream that is dammed, or confined. He believes in the safety door provided for closing in the path of the fire.

It may be that as we discuss more freely and scientifically these instincts and emotions so hard to control, so fraught with danger if uncontrolled, we shall come out from the twilight of our present knowledge with some adequate concept of the machinery best fitted to take care of the emotional overflow, the periods of flood-tide of the instincts, machinery which can use, for the *service* of hu-

manity, those instincts and emotions which may otherwise *destroy* it.

Teachers Help Discover the Laws

Every thoughtful teacher willing to look his own emotions squarely in the face and to carefully watch and strive to understand the instincts and emotions of his pupils is helping to discover the laws which will one day aid men in making this safety machinery available for all responsible for the training of children and youth.

Looking at his own emotions and instincts the teacher learning to teach more effectively says to them, "I have you as a part of my inheritance as a member of the human race. You are as much an inheritance as my eyes or my heart. You have power to dwarf my spirit or enlarge it and send it climbing on to God. As the years pass I shall become better acquainted with you and know how to manage you. Meanwhile I shall not starve you, nor shall I over-indulge you. I shall set you to work."

Shall We Stifle Emotion or Use It?

One meets so many souls today who are afraid of emotion. In a recent walk across Boston Common I was joined by a man who has found life rather hard although he has made a success of it in a business way. We passed a poor, tawdry specimen of girlhood, her coat hugged about her and held

tightly in one hand, in what she fondly believed was a "graceful, stylish fashion, very French." Her thin, flesh-colored stockings and beige pumps were spotted with mud, for the snow was melting. Her face was a brave color scheme that did not make her beautiful. My companion remarked sarcastically, "I understand you have faith in the girl of the period. How do you like that one?" "Well," I replied, "I pity her. She is a product of our stupidity." "I have dropped *pity* out of my vocabulary," he said after a moment. "I used to pity all sorts of folk when I was young. But I cut it out long ago. If they get on the wrong track and dress and behave like fools, it's usually their own fault." I did not discuss it. But later I listened as respectfully as I could to his troubles. His family "isn't treating him right." They "do not appreciate" him. I found that my friend who scorned emotion, attempted to ignore it and thought he had dropped it out of his vocabulary and experience, had instead kept it and added a prefix. He indulged in *self*-pity — a trouble-making emotion which no teacher can afford to harbor. That is what often happens when an attempt at repression is made.

One Christmas I visited a crippled children's refuge. The woman accompanying me watched with intense interest the man whose money had

made the home possible, as he went about among the children. She observed the way in which they greeted him, the tenderness with which he lifted them or fondled them. Turning to me she said most earnestly, "What a wonderful father he must be to his own children. They are most fortunate youngsters." She was astonished when I told her that he had no children, that he had not married. "Then I don't see how he can be so wonderful with them," she cried. "How can he understand them as he does?" She did not realize that the paternal instincts and emotions, very strong in him, found expression in deep devotion to these almost helpless and neglected little ones. The woman he loved died a short time before the day set for their wedding. For some time he was very hard, strove to stifle all feeling, repress all emotion; then a little crippled child appealed to him and his instincts and emotions found expression in this great service. It would be difficult to estimate the good that has come to mankind through the expression of paternal and maternal instincts and emotions denied ordinary channels of expression. Not by starving, not by indulging, but by using instincts and emotions designed to register in parenthood and frustrated by circumstances will the way to happiness be found.

Reverence

One beautiful midsummer morning when all the life of the forest was in its glory, everything alive and sending out its fragrance, I walked down to the spring. I went softly over the pine needles and caught my breath at the beauty of the valley with the clear blue mountains standing out against the sky far to the north. I was suddenly conscious of some one near. Down below by the great rock was a woman on her knees. She saw me almost at the moment I was aware of her and was covered with confusion. She was a New England woman and expressions of deep emotion were rare with her. She explained that years had passed since as a little girl she had sauntered over that path and that the sudden burst of beauty was too much for her. It drove her to her knees.

Why should she so explain and apologize? She had no reason to believe that anyone would be coming over the path and she had yielded to the instinct of worship. Would that more of us did! Our lives are the poorer because we do not. We of the Anglo-Saxon race especially are in need of such expression. Our children lack reverence because we have starved wonder, awe, worship. We could be saved from much of our spiritual blindness and dulness if we yielded to the emotions which could help us to find God. The

worship instincts and emotions no teacher can afford to starve. We do not want the over-indulgence of the barbarous tribe or the abnormal cult, the abandon of emotional expression which leads to mad orgies or hysterical climaxes, but neither do we want to leave ourselves and our fellows in a world cold, hard, dull and lacking in the highest beauty and deepest joy. We need to *use* our emotions and instincts in our religious experiences as we shall see later in our study.

Tears

We have grown ashamed of tears and rightly so if they be selfish, whimsical, angry, childish, or self-pitying tears. But there are tears that, springing quickly to the eye, save the soul from littleness and inversion. Tears of sympathy for another's sorrow or defeat, tears of pain over the failure of mankind to grow into freedom and true liberty because it is thwarted in its efforts for self-realization by the passion of its fellow men for gold — for power. There are tears that will express themselves in sane, wise action, looking toward the coming of a new day. There are tears of gratitude and tears that in rare moments have in them the longing of the race for God. There are the tears that Jesus shed as he looked down upon the sick, the sad, the happy, the good, the selfish, the hard and the lonely souls that made up the city, Jerusalem. Of these tears that

have had their birth in emotions slowly developed through the centuries, the teacher need have no fear. If we were stirred by them more often perhaps we should find again great prophets, great composers, great poets — and great teachers.

Hate

And what of hate? The teacher who hates, that is "despises, abhors, looks upon with disgust, detests," greed, deceit, all manner of exploitation of his fellows, has looked upon life from too large an angle to spend much time upon puny hates of individuals who have chanced to do him wrong. A young foreign student in one of our colleges said recently, "I used to hate our *rulers* but I have come to hate with far greater hatred than I ever had for them, those things that made them what they are. I hate those so *much*, that I find the other hate has gone." His spirit has made great progress. Now if he can take this strong emotion of hatred of the evil that is the underlying cause of the sufferings of his people, and translate it into constructive teaching, he will do much toward helping save the world from itself." "Do you think for a moment," asked a young militarist, "that hate can be legislated out of the hearts of nations?" "I don't know," replied the young student in the school of education, "but I believe it can be *taught and trained out.*" His reply is worth ear-

nest study by those who teach. We must learn to hate *things*, not people, if we accept the philosophy of Jesus and patiently transfer our hatreds of personalities and peoples and the bitter prejudices which they create, into that spirit which made it possible even on a cross for him to see behind the mocking soldier, beyond the ribald crowd, past Pilate, to the thing that lay at the heart of it all. *That* he hated — of all those who were its *instruments* he could say, "Forgive them, they know not what they do."

Choose Emotions to be Expressed

No course of study can train your emotions. A course of this brief nature can only *introduce* you to the study of them. Experience and time will help you train them into more effective servants. The emotions are a delicate, intricate, complicated bit of machinery and like all such machinery they are of very great importance. To some psychologists and neurologists instincts and emotions explain all the failure or success in the functioning of man. Time has not yet tested their theories, but we are ready to agree that the emotional life far more than we dreamed in the past has dictated the record of the growth of man. Intelligent choice of those instincts and emotions to be expressed and those to be diverted, of those to be definitely used for the good of the whole personality and

for society, is the task of the teacher seeking to *train* them. In the philosophy of Jesus taught and lived his choice is evident. He chose *love* as the dominating emotional expression, as the medium through which he should give God to the world, as the trail over which man could get to the Infinite. He chose love as the *fulfilment of the law* and besought his pupils to train themselves to live and teach love as *the way of life*. How far men have succeeded in so training their emotions that they find expression in action that harmonizes with that *law of love* we shall see as we continue our study.

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. Name the normal instincts and emotions.
2. How does the average person describe *instinct?*
3. How does the psychologist define instinct?
4. How does the average person describe *impulse?*
5. How does the psychologist define impulse?
6. What does the average person mean by emotion?
7. How does the psychologist define it?
8. Name the various *philosophies of life* outlined in the chapter.
9. State some of their limitations.
10. Compare these philosophies with the teachings of Jesus.

11. What does the average person mean when he says of a friend, "He doesn't go around talking about his troubles; he keeps them *all bottled up*"?

12. Discuss the theory of the *fullest self-expression.*

13. What evils are believed to follow repression?

14. What is the difference between *giving the fullest expression* to instincts and emotions, *repressing them,* and *using them?*

15. Do you consider a study of instincts and emotions of value to the teacher of religion?

16. What is its value?

17. Is such a study on the part of the teacher of value to the pupil?

18. Of what value?

19. Contrast the emotions hate and love as tested by their results in action.

20. Do you believe that love can be made a fundamental basis for human relationships?

21. What evidence do you see, if any, of man's attempt to do this?

CHAPTER THREE

Develop Your Mental Powers

The born teacher who is being made through training is in possession of certain *universal* powers of the human mind but not all these powers are developed to a like degree in the normal brain. Heredity has endowed us with certain types of mind. Some types seem to possess very keen powers of observation; we often say *nothing escapes them.* Some seem to possess to a high degree the power of retaining facts and experiences in the memory and reproducing them when wanted. Some seem to possess powers of imagination which enable them to put themselves in another's place and thus more easily understand life as a whole. Some seem to possess special skill in the art of setting facts in order, making comparisons, reaching conclusions free from prejudice. They can reason. These special types or tendencies of mind are the gifts of our ancestors to whom, if we be so gifted, we must acknowledge a real debt.

Nevertheless the tendency, type of mind, the *gift,* will be of little use to us unless developed.

This means that oftentimes the man with less natural endowment in the power of observation, the art of memorizing, the ability to imagine or to reason, excels his more highly gifted brother because he has trained and used to the fullest degree his measure of endowment. Experience seems to have proven that whether one be richly endowed or possess these mental tendencies only to an average degree, he can increase their efficiency. You will need them all in teaching any subject. You will especially need them in the teaching of religion. You can develop them — observation, memory, imagination, reason. You can learn to teach.

Inherited Tendencies must be Developed

Observation

Eyes that see are not a very common heritage of the sons of men. Many possess the physical eyes that are the delicate instruments through which we look but lack those other eyes through which we perceive. That we are given to *looking* and not *seeing* is proven by the constant warnings we give to each other and to our pupils. "Look and *see*," we say in colloquial fashion.

It is impossible for us to consciously see everything at which we look though many scientists believe that every object reaching the eye is

registered and finds a place in the record files of our subconsciousness. But that we can greatly enlarge our field of vision, our range of perceiving, is beyond doubt. Interesting experiments have proven to what a large degree our special interests determine our line of observation; that is, we see with our minds. As he goes about from street to street, or from one city to another, or travels in foreign lands, the *physician* sees *hospitals*, he notes the offices of doctors; the *preacher* sees *churches;* the *teacher's* eye is quick to seek out the *school* or *college;* the ordinary observer sees *buildings;* the *architect* sees *lines*, good and bad, sees Gothic or early Renaissance; the ordinary observer sees a tree, a mountain, a sunset; the *artist* and the *poet* see much more.

Our day of emphasis upon specialization restricts while it intensifies the range of observation and experience but we still need the all-round-teacher as we do *the general practitioner.* You who are learning to teach, or to teach more effectively, need to cultivate your powers of observation both within the narrow sphere of your special interest and in that much broader sphere of human experience in which you will learn to understand life better and so interpret it more wisely.

Any one who is willing to test his own powers of observation will be amazed by the numbers of

things he can look at and not see. On page 220 you will find a picture used by the courtesy of The American Magazine which published it in connection with other tests of the powers of observation. Look at the picture carefully for three minutes. Now turn to page 221 and answer in writing the questions given there. To many of us who have tried this test the things we did and did not see were a revelation.

Some Revealing Tests

As a further test of your powers of observation draw a rough picture of the clock on your church tower, or the clock on the city hall, or the railroad station. Later compare your drawing with the clock. Note the errors you made.

Look about the room in which you are now sitting. When you reach home make a rough sketch showing the position of the furniture, pictures, etc. Next week test your drawing.

Answer the following questions:

Where in relation to her ears are the horns of a cow — above, below, in front, behind?

Which of the following animals have the cleft hoof — horse, mule, sheep, cow, goat, buffalo, deer?

How many toes has your dog on his front paws?

Do your trolley cars have their destination painted on the sides near the roof, or on a level

with the seats, or in the front? Is there any sign on the rear? What is it?

Does your Bible use the Roman or the Arabic numerals in the marking of the chapters?

Write the words printed on the cover of the hymn-book you use each Sunday.

There are so many things at which one looks but does not see that he can understand why judges often declare that while an *eye witness* of an accident or crime may give testimony which is wholly false, he may himself be perfectly honest in what he relates.

None of these things at which you were asked to look are important. It makes little difference whether you *see* them or not but should you look at yourselves or your pupils in the same way it might make a great difference. Last winter I asked a group of very wide-awake teachers who had classes ranging from twenty-five to forty-five pupils, how many of their children on an average wore their rubbers in the classroom. One or two said they did not know. The others said that all their children took their rubbers off — it was one of the rules. Next day one of the group told me she was amazed to find fifteen children, out of the forty-one present, with their rubbers on in class. She "had not noticed."

It is the power to *notice*, to take note of, to

observe, that has given to the world most of the knowledge it possesses today. In the early dawn of civilization some men *noticed*, they made *observations*. Sometimes generations passed before the observations were accepted and taught. Often whole generations would come and go before another great observer was born into the world to discover a new truth which would sometimes confirm, sometimes disprove, the old. Ptolemy's theories of the universe with the earth as the center were long in being accepted and long in being discarded even after Copernicus had observed new movements of celestial bodies that must revolutionize men's thinking. Kepler and Galileo *noticed* and patiently recorded their observations. Each observer paid a price for *seeing things* for himself, as he does today, but in time the new light was accepted, taught, and then again held tenaciously. Newton *noticed* and his observations paved a broad highway over which the world moved with increasing rapidity toward greater light. In every realm of human experience observation has opened the door to knowledge. Over what a multitude of errors and superstitions was written the word *doomed* when at last after the long, long centuries of ignorance Harvey observed and understood the circulation of the blood — yet through

Observation and Knowledge

what another long period of years the old theories persisted in man's teaching!

We have gained much since those old days both in man's power to observe and in his readiness to accept what he sees. During the last eclipse man did not "lift dull, fear-dimmed eyes for a moment's guilty look at heaven." Instead he and his children with smoked glasses, or an exposed film, gazed with confidence toward the dark circle that slowly crept across the face of the sun, and were thrilled by the beauty and the law they saw revealed. Yes, with their delicate instruments, made for this long-anticipated day, men rose in ships of the air and flew with the black shadow from light into darkness, from darkness back to light.

Man Makes Constant Gains

All that we knew on that day, all the knowledge that banished fear for us and brought us in true reverence to the feet of God, came because men through the centuries faithfully *observed*, patiently recorded what they saw, and passed on their ray of light to their fellows.

It is by increase in knowledge that man makes progress and gains freedom, and knowledge is the child of observation. That is the reason why we must consider the power to look and *see* an essential qualification of the teacher. If you seem

to be lacking in this vital quality of mind it is probably because you have not exercised it. If so you must set your powers of observation to work. You can concentrate on one special line along which you can make observations. Galileo was interested in stars, all his observations had to do with them. He turned all the powers of his mind toward the stars. He *looked* and *saw* — then taught. You are interested in human folk. You are especially interested in their reactions to religion. Because the human family is so large and so complex you can hope to know but little through your own observation of it as a *whole.* You can discover at most only the few great underlying principles that govern the race. Therefore you must choose a particular age or period of development in which to watch closely the phases of human behavior. You may take the child of kindergarten age. You observe its play. You note its special interests. You study the stories to which it responds, you discover certain types of teaching through the story, music, work with the hands, that always bring response and that register later in action. You use them and they become your *methods* of *teaching* what you conceive to be the truth. In the same way you may specialize in the observation and study of youth

Observation an Essential Quality of a True Teacher

in the teen years, of boys of ten to twelve, of young men and women in the early twenties. Because it would take you so long to discover through *your own observation alone* the things which impress childhood, youth, young manhood and womanhood and lead them to express, in character-building action, what they have received, *you use the discoveries and experiences of others.* These are a part of your *training,* the training you must have if you are really to teach. *But you can never become a true teacher until through your own observation you confirm what you have been taught and also discover for yourself many things which your course of training never brought to your attention.*

If you develop this power to *see* you will soon find yourself classifying the people whom you are observing. "Girls of ten and girls of fifteen simply will not respond to the same stories," a young woman who is at work in a settlement, said to me the other day. "*I have noticed* that the fifteen-year-old girls are interested in the same type of story but bored to tears by the ones the young girls like." She is *observing* and grouping or classifying the girls whom she is attempting to teach. If she were arranging a course of study for them she would *group the stories,* that is she would *grade* her stories that they might be in harmony with her *observations.* As she continues

to observe she will see that there are "jokes" which girls of ten greet with hilarious laughter but which girls of fifteen consider altogether silly; that girls of ten see nothing funny in the humor that brings forth the delighted giggle of the fifteen-year-old. She will see for herself that the sense of humor varies with the years. More than that, as she enlarges the field of her observations she will discover that while the ordinary things which interest, which provoke laughter, which make an impression upon the young industrial girl fail to interest, amuse or impress the girl in boarding-school, *yet there are great fundamental appeals such as those that reach the altruistic motives which are common to both.* Both the industrial girl and the boarding-school girl of altruistic type would gladly enter the nursing profession, for example. These observations will guide her teaching, not only in its appeal to various ages and to groups that differ in their social status, but will help in the use of those deeper appeals that are common to all adolescents even though they vary greatly in environment, color and race. If the teacher be an unobserving person, if she goes about among her fellows *with eyes that see not, she will teach whatever she deems "good for them" regardless of its effect.* She may never discover her error. She *may* learn by the slow and painful process of per-

sonal experience alone, missing the opportunities which training and observation would give.

As the born teacher, being made, develops his powers of observation through the years, he discovers certain types of human nature and learns how to deal with them. Men and women engaged in occupations which deal largely with people can often recognize these types at a glance. Many a keenly observant physician knows his patient after the first few words of greeting are spoken. Reporters, especially the group whose work is mostly interviews, learn to recognize types and make the approach accordingly. The best judges and lawyers soon learn the art of almost instant recognition of criminal types and can differentiate between the unfortunate victim of circumstances and the real criminal type. The ability to recognize types of human nature and still avoid snap judgments, every teacher should covet. It will help him in making the approach to the truth by which he will instruct, train and inspire his pupils. He will save time by making his contacts without wandering through a maze of uncertainties; he will capture the mind, and direct its attention at once to the thing to be taught.

Human Nature

The teacher willing to patiently acquire the seeing eye will reap a rich reward. Life is never

dull to those who *see*. Whether they train themselves to observe trees, flowers, birds, the record of history written in the rocks, or in the stars, or turn all their energies to the study of man, they will find life a more wonderful and challenging thing. More than that, their observations will help build the way by which others following will come into a place of larger light. Having eyes, let us *see*.

The Reward

Memory

Almost any one of the popular magazines one opens today makes its readers, through some advertisement, a very definite promise. It reinforces that promise by testimonials and often adds to that a convincing picture. It is a promise that they can be given *a good memory*. If one be particularly desirous of a good memory and sends for the information as the advertisement advises him to do he receives pages of instruction regarding some more or less elaborate *device* or *system* by which he can train himself to remember. Some of the methods thus suggested are founded upon the direct and fundamental law of memorizing — *the association of ideas* — and will prove a help in strengthening memories. Most of them, however, require so much concentration and practice in the

A Good Memory

perfecting of the *scheme* by which the thing is to be remembered, that one might far better spend his energies upon remembering the thing itself. A friend showed me recently a scheme by which he was to remember names. Being a salesman it would be a great advantage to him to be able to call his customers by name. This he found it very hard to do although he could remember faces. Here are a few of the names and the ways by which he was to remember them. Miss Wetherill was to be remembered by the fact that the day he met her the weather was clear and *cold*. Cold was to recall the fact that when one takes cold he is *ill*. He was to associate *weather — cold* and *ill* and get Wetherill! Mrs. Harris was to be remembered by association with the motion picture house on the main street of the town owned by Harris and Klein whose sign flashed out as soon as darkness fell. When he saw his customer coming he was to think of that flashing sign and smilingly say, "Good morning, Mrs. Harris." Miss Hazel Clark was to be remembered in this fashion. Her father was a clerk in the General Electric Store. He was English. The English call their clerks — *clarks* — he was a "clark." She was his daughter, Miss *Clark*." He told me of these methods for "acquiring a good memory for names," with deep satisfaction. I

asked what would happen if he should forget the connection, as in childhood we forget the *reason* for the string tied on the finger or the changed ring. He looked dismayed. If his prop should go I could see that he felt all would be lost. Yet in all probability if he used the *same amount of attention* when first hearing the names Miss Wetherill, Miss Clark, saying to himself as he looked at each, her name is Miss Wetherill, her name is Miss Clark, and after each had left the shop had recalled her face saying, Wetherill, Clark, he would have remembered just as easily. Why should he not associate the *name* directly with the *face*? It is not more difficult than to associate it through the medium of weather and cold, or through father and clerk called "clark" by the English! As the list of names grew into the hundreds his scheme for remembering would prove to be a heavy burden in itself. One finds it difficult to remember names, another faces, largely for the same reason. One does not give attention to the face, he does not look and see. The other does not give attention to the *name*, he does not *listen* and *hear*.

Mnemonics

A good memory such as men covet cannot be acquired through any artificial system of associating unrelated facts, but because there are many facts to be

remembered which have no logical relationships in the mind, man has invented the various devices, sometimes simple and sometimes very complex, by which he hopes to be able to retain and recall the thing he wants to remember. One's friends often confess to various props which they use to aid the memory, and in their special systems they have great faith. These devices are all called *mnemonics* from the Greek work *remember*. They will not prove of great value to the teacher. At best they are a crutch. A good memory in contrast to a poor memory really depends upon the ability to give attention, to concentrate, and to make logical associations of related ideas in the mind. Were we able to give one hundred per cent attention to a poem or to any subject-matter, whatever it might be, we should be able to learn it and to remember it. One hundred per cent concentration is very rare but in such measure as we approach it we are able to improve the memory. Progress in the power of observation and concentration will mean great progress in the art of remembering.

Fatigue

When I was in public-school work I tested year after year successive classes learning the same poems. Whether I asked the children to learn the poem by rote or explained it, or drew word pictures vivid and clear, until the

class was familiar with each scene, made *some* difference in the ease with which they learned the selection and the length of time they retained it. But the most noticeable difference did not come when I changed the *method of teaching.* It came *with the time of day at which the poem was presented to the class.* When it was presented in the morning between nine and ten o'clock, the results were very much better than when I attempted to teach it at three o'clock. In the early hour the children were unwearied. Their minds were fresh. Their powers of observation were alert. They gave *good attention.* At three o'clock the mind was weary. They were looking forward to three thirty and dismissal. Mental energy was scattered, concentration weak. They did not give good attention and the learning of the poem with the exception of a few individuals was not once in all those years a success at the late afternoon hour. Fatigue interfered with the learning process. Left without alert observation and power to give attention, the associations necessary for retention were not made. The ideas of the poet never got into the minds, the rhythm that might have carried the words failed to stimulate and the child said, "I *never can learn poetry.*"

Every teacher learning to teach more effectively realizes the need of a good memory but does not

always realize that one way to get it is to keep mind and body from over-fatigue, to come fresh to the task of learning. A short period of study when the mind is alert is better than hours when the day has wearied it. Saturday night at ten thirty is not the best time for a teacher to "fix in mind" the outline and illustrations of the next day's lesson any more than cramming is the *best* method for gaining the knowledge needed in a test.

Retention in the Mind

If the mind be alert and able to concentrate the machinery which makes *retention* possible will have been at its highest degree of efficiency. But unfortunately *time* has the same effect upon that machinery as it has upon any other. The machinery must be used or deteriorate. It may be that you can retain the poem you have learned for a week, a month, a year, letting longer and longer periods elapse between the times of recalling and using it. Finally several years pass and one day a friend asks you to repeat the poem that meant so much to her when you recited it twenty years ago. It is not there. You cannot recall it. Like a muscle unused it has become unusable. Even the old stimulus does not awaken the faculties that can recall it. "I am very sorry," you say, "I *have forgotten it.*" That is, the period of re-

tention has passed. Minds differ greatly in the length of time which they can retain facts, poetry, names, circumstances, but the general rule holds that if you wish to retain a thing in the mind you must keep the associations alive, the machinery in motion; you must *use what you have learned.*

I have just been dining with a young Spanish woman who learned English when a girl in her teens, and though speaking with an accent, she had a very good vocabulary and expressed herself easily. She has been living for the past twelve years where no English is spoken. She was too busy to read her English books. I was amazed at her loss. She was obliged to ask for words, for entire phrases, now and then to tell me in French the thing she wanted to say, since I knew no Spanish. My friend could probably re-learn English with comparative ease — but having left the machinery unused, the associations without stimulus, she has *forgotten.* The teacher must train himself to *use,* to *keep associations alive,* to *provide mental exercise for those things he wishes long to remember.*

If then you train yourself to give full attention, to concentrate upon the thing to be learned, to associate it with other ideas already in the mind so that you *understand* what you learn, and to use it

after you have learned it, you *can* develop "a good memory."

Recalling What we have Learned

When we have once "*learned* a thing," that is, really learned it, and used it, we do not as a rule find it difficult to recall. The stimulus which first helped us learn it sets up again the association of ideas and we recall it immediately. When we say, "I knew that once but can't recall it now," the chances are that either a long period of time has elapsed or we had not *really* learned it. Often we say, "I know that person's name as well as my own, but I simply cannot recall it." Later we give the name. Where was it? Why could we not recall it when we needed it? That it was in the mind we may be certain, because it came back. We may have been unable to recall it at the moment because something distracted our attention and we gave to the search for the name a divided effort. Often in standing before a large audience on a summer night when fans are being used, if my eye falls upon a woman fanning *out of time* with all her neighbors I find the greatest difficulty in saying what I want to say. If she puts her fan down, though hundreds of others are moving, I find no difficulty in saying the thing I want to say. She has *distracted my attention*

because she has broken the rhythm. I make only a divided mental effort while I watch her; when she ceases to be in my consciousness all my mind goes back to my task of remembering. A loud noise does not distract my attention but it does that of my fellow speaker. Often one is able to find the explanation of his failure to recall names, places, events, in this type of divided attention. Young people often fail in examination because a highly emotional state induces extreme fear of failure. Fear divides the mental effort, distracts attention and the pupil gives the wrong answer. Pupils of this type do much better work in daily recitation where fear is often absent. I found a girl in one teacher's class able to recall easily and recite well, while in the room across the hall she was utterly incapable of recalling what she really knew, and seemed stupid and dull. While in this room *fear* of the critical sarcasm of the teacher paralyzed her mental effort and she "could not think." Fear, from whatever cause, dissipating and dividing mental effort as it does, is often the explanation of the so-called *poor memory* which makes one "forget the words" so faithfully studied or as toastmaster leaves him unable to recall even one of the brilliant phrases carefully prepared. "When I stand upon my feet and face an audi-

ence," says my friend, "every idea I ever had leaves me." Fear has proven for her an overwhelming distraction.

Because the attention can be so easily divided, one who is learning to teach must eliminate as far as possible all that can distract, must keep his class small enough to manage, separate it from other classes and give his mind every aid in recalling what he has prepared. The teacher who is being made, must also learn to forget himself in the wealth of things he has to teach. More than that, he must learn that there are times when he should, after struggles to recall name, date, or event have proven useless, cease his effort and wait until whatever distracted his attention is past and the thing he wished to remember comes back into its normal associations. Then he can recall it or, as he says, "An hour afterward it came to me like a flash." To go on making the effort to recall a thing while the distraction is disturbing the associations is time wasted. When one says, "Well, I'll not try to remember it until morning, perhaps it will come to me then," it is an untechnical way of saying, "I will wait until this distraction, either from within through the emotions, or without through any one of a score of sights or sounds, has passed and the ideas can once more associate, and thinking and recalling

proceed normally." All these things you can learn to do. You can have a good memory. You can learn to teach.

Reason

Reason the Highest Type of Thinking

When children are young they are a continual thorn in the flesh to some older people and a great challenge to others because of the incessant repetition of a mighty word of three letters — Why? It is the why of curiosity. It expresses the desire to know about everything one sees around him in his more or less restricted child-world. Later there comes another *why*. It too is born in the desire to know but rises from greater depths than the curious why of the little child. It seeks reasons and reveals thought. This *why* ought to persist through life. It should fall often from the teacher's lips and more often throb through his silent thinking. The teacher more than all others ought to be a *reasoning* being, capable of *assembling facts, reaching conclusions, making comparisons*, arriving at balanced judgment. To reason is to search through the field of knowledge and find facts, put them side by side, compare them in such a way that they answer our question or drive us to the conclusion that we cannot answer it. In the reasoning process *pros*, *cons* and *dis-*

cussion are present. One of the boys in an elementary school in which I recently made some observations had been looking at a map and noting the locations of large cities all over the world. Suddenly he said to his teacher, "There is always a *river* where there is a large city, isn't there?" "I don't believe I should state it just that way," said the teacher. "Well," was the reply, "it looks so on the map. There is —" and he named several of the cities. A second boy raised his hand saying, "I should say there is always a large city on a river. It's because the river was there that the city grew large." The class looked at each other. "Well," said the teacher, "has anyone else anything to say about this matter of cities and rivers?" The next twenty minutes was a revelation of the ability of an alert, well-trained class to face a problem, search out facts, reach a conclusion and show satisfaction over the result. It was real thinking. They revealed their concepts or class ideas, some true to fact, some wrong and needing correction. They took pleasure in driving the problem into a corner, attacking it, conquering it. What a tragedy it seems, when compared with this type of teaching, that ever our children should be subjected to the leadership of a teacher who never lets his pupils discover a problem if he can avoid it, but if they happen upon one through

accident, solves it for them by writing on the board the reasons, for example, reasons why large cities are so often located on rivers and giving the class ten minutes to learn them! Yet many of those eager to learn to teach religion find themselves handicapped by having been trained in this fashion. They do not find it easy to think, to meet a problem face to face and search out the facts that will solve it; but this one can learn to do despite handicaps.

Perplexity Leads to Thought

No one really thinks and therefore cannot reason, until he is perplexed. He must be *conscious of confusion*, before he is stimulated to find a way out. Be happy if you are conscious of *two sides* that perplex as you prepare to teach your given subject. When you can see two sides you will search out facts on both and begin to reason concerning them. But you must not leave the problem vague and indefinite to "solve itself." You must face it with those you would teach.

A young woman preparing to teach religion talked with me on a recent morning about a problem which had plunged her into confusion. She has always taken part in the modern dances with the rest of her "crowd." She is experiencing for the first time the "*feeling*" that perhaps she ought not to continue this particular type of

dancing but she seems to have no definite reasons for so thinking. I must help her search them out. On what grounds shall she give it up or continue it? I asked her to think it over and tell me. I must lead her to face what will be involved in giving it up and what in continuing it.

When she thought she had discovered the real grounds on which she proposes to give it up, she said, "Because I feel *convinced* that I should." That is not enough. She must go deeper. She must search for facts. Is the dance as she knows it a handicap? In what way? Do most of the girls feel that way about it? What sort of girl does? How do the boys feel about it? Can she find out? She is now at work finding out. She is almost twenty-two years old. She is making a careful study of the modern dance as it concerns young people from fifteen to twenty years of age. She is interested, very much in earnest, and has already collected data that will be valuable to others, as well as form a basis upon which she can reach a conclusion and make a decision.

Of course she *can* make her personal decision on the basis of being "convinced that she ought to give it up." But as she is going to be a *teacher* of *religion* I must help her have a *reason* for the decision she makes — for the faith that is in her. I am teaching her to suspend judgment until she

has facts to compare which will give her *reasons* for her decision. How strong she will be when she stands upon *fact*, ready to explain and to justify the position she has taken! I doubt if "I feel convinced I ought to do it" would lead many young people to the same conviction, but some of her data will make them think very seriously about it. They in turn may be perplexed, search for more facts, compare them, reach conclusions. Could this method be the rule rather than the exception we should rid ourselves of a mass of snap-judgments with no facts behind them, of conclusions born in prejudice — the foe of all reasoning — the enemy of true thinking. If there had been more *thinking* on the part of all adults, our young people would never have had to face the problems presented by many of the current forms of recreation and amusement.

In our study of the pupil in later chapters we shall discuss the inductive and deductive methods of stimulating and guiding reason toward true thinking.

We Must Use Our Possessions

Our great need in learning to teach as you have seen is the willingness to *use* the mental faculties which we possess. Our powers of observation we can train and by teaching our eyes to see, we open up to ourselves and then to others a new world.

We can obey the laws of the mind in so far as we know them, learn to avoid over-fatigue, to give attention, to concentrate on the things we wish to remember, *use* the knowledge we acquire and so develop "a good memory." We can train ourselves to ask why, to meet our problems with facts and to reach conclusions that have reason behind them rather than the prejudices which block the way to true thinking. We cannot do these things in a year, but we can lay the foundations upon which the years ahead will build. In learning to develop our mental powers time and experience are our splendid allies.

A Great Advantage

Those who give their service to the church for its work of teaching and submit themselves to training at a cost in time and effort, have a great advantage in the task of developing the mental powers — they have *desire*. They know *the inner urge*. "He who *wants* to learn has already stimulated the mind to the point where it is ready to bestir itself and *learn*."

If we are not conscious to any degree of this urge, we shall discover its source and better understand it, as we study that enlightening mental power — *imagination*, in our next chapter.

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. Name your personal inherited tendencies which are often called, in untechnical phrase, *gifts*.
2. What determines the efficiency of these inherited tendencies or gifts?
3. Name the three mental powers discussed in this chapter.
4. How may the ability to *look* and *see* be developed and increased?
5. What is the value of testing your observation?
6. Discuss the relationship between *observation* and *knowledge*.
7. What is "a good memory"?
8. Discuss memory systems known as mnemonics.
9. What part does *attention* or *concentration* play in developing "a good memory"?
10. What is meant by the association of ideas?
11. What influence does fatigue have upon the power to remember? What is the influence of *fear?*
12. Of what does a complete act of memory consist?
13. What determines the length of time one can remember a given thing?
14. What is the relation between observation and memory?
15. Do you believe *a good memory* can be acquired?
16. Give the definition of reason as presented in this chapter.
17. What are the results of *perplexity* or the *problem* when presented to various types of mind?
18. What do *you* do with a perplexing question or difficult mental problem?
19. What do we mean by the common phrase "a reasonable solution of the problem"?
20. What is the relation between reason and judgment?
21. Upon what should one base his judgment? Upon what are we tempted to base it?
22. What do you mean when you say "I *think* . . ."?

CHAPTER FOUR

Cultivate Your Imagination

No human being can create something out of nothing. If one catches the full significance of the statement he will understand that in order to cultivate imagination in his own mental processes, he must continually be about the task of gathering *raw material.* Out of this raw material, rearranged, colored by emotion and experience he can create images. The continued act of creating images develops the power to create them. As we saw in our study of the memory, the poem, quotation, idea, fact *used* can be remembered. *In all the processes of the mind, action seems to mean salvation, disuse means death.* The teacher desiring to cultivate imagination must continually use the raw material he has stored up in the mind and be unceasing in his effort to acquire more. "One cannot make bricks without straw," we say in our common phraseology. It is true. And sometimes we do not make bricks when we have straw.

We have a double task when we set about cultivating the imagination — to gather the straw

and to make the bricks. To trace raw material to its finished product is a fascinating experience always. To see wool in the rough, odorous, unattractive, disorderly mass and then behold it in exquisite coloring and design, as a valuable rug, is an experience that makes one thrill with the thought of the first men who saw in that mass, the beautiful, perfect final product. In his completed product the rug maker or designer reveals his skill in the using of raw material. The artist *uses* rather unattractive daubs of paint and a piece of canvas but *creates* a masterpiece. The composer *uses* sounds expressed in *notes* but he *creates* a Messiah. The poet *uses* words but he *creates* a "Saul." This sort of creation is possible in some measure to the teacher who cultivates his imagination. He will not design a beautiful rug, compose a Messiah or write "Saul," but he may help create a strong character out of a boy or girl who might without him be only a perplexed, ineffective, and confused man or woman.

Gathering Raw Material

"Imagination is a manager," one of our most thoughtful educators has said. It does not search out facts and compare them as does the reason but it combines them into new forms. Nevertheless it must have the facts. They are as necessary to the imagination as to the memory and the reason. If there are

no facts there will be no picture. If the facts are wrong the picture will be wrong. Often we say, "I cannot imagine it," and it is true — we may have nothing in us out of which to construct the picture. We have neither facts nor the elements of experience out of which the new image might be made. That is why we must train our powers of observation. We must *see*, and see things as they are or as nearly so as possible, in order that the mind shall have material and material that is *true* in essence. That is why we must read broadly. Every teacher should read the best books of travel, see the best pictures of his own and foreign lands, meet and talk with people of other countries and of varying positions in society. All these things give him raw material out of which he can construct a picture of *life*. It is out of material thus collected that he gets his *picture* of a Hindu, of a Mohammedan, of a Buddhist, or of the Japanese or the Chinese people. Sometimes the picture is all wrong because the information he gathered was limited or not true. Many people still picture the Chinese as the laundryman type. Often they see him with a queue, though he no longer wears it. They are astonished to find that the Chinese gentleman and his household are as refined, cultured people as the world knows, and live a very beautiful life

within the sheltering walls of the home rich in the beauty of priceless treasures of art. If the raw material regarding the Chinese is the laundry type only and the teacher's imagination combines her facts into a *picture*, the Chinese he *imagines* and presents to his class will be a most unfair representative. Most of our racial prejudices come into being because of the limitation of our raw material. "I changed my mind completely about the Japanese after I knew a group of their best students, merchants and welfare workers," said my friend. She had enlarged the scope of her raw material.

Because we are to teach religion we should gather together a large amount of raw material about religion — the great religions of the world, the types of religion in our own country, the changing religious ideals throughout the centuries. We should have ready for use facts regarding worship — the meaning of church symbols and the origin of special days. We should gather material concerning the Holy Land and its manners and customs as well as the changes the present day has brought to it. Fortunate is that teacher who, as the years pass, gathers continually this sort of material, that the imagination may combine it, color it, make it "a living image," and most fortunate are the pupils of that teacher.

"Whenever I want to teach truth," said Dickens, "I dress it up, put a cane in its hand and send it walking down the street, where men may see it and understand." Dickens created "images" most effectively. His characters really lived. The facts, the raw materials that were gathered up in David Copperfield, Paul, Little Nell and Tiny Tim did much more to inspire men to right action than reports or statistics ever could have done.

Raw Material Must be Put Together with Skill

You who are being trained to teach must constantly remind yourselves to "picture it." Do not be content with words. Read "The Lost Sheep" or "The Lost Coin" and you will find the words beautiful but do not be satisfied until the wilderness of Palestine, and the tired, bewildered, frightened sheep are there before you; until the shepherd is a reality, so clear in your picture that you know the color of his cloak and can see his crook. Do not be content until you can see the dark room in the small village home, the long, awkward broom, the lighted candle, the eager woman, feverishly sweeping, searching the corners, hoping, despairing, at last *finding* the precious coin. Make the picture as clear as is the room in which you are sitting. When you have done this it will not be difficult to make the transition, to

show your pupils what the story means for this day, for them. In all his teaching Jesus revealed the power and glory of his imagination. He *pictured* truth. The people of his day understood the pictures much better than we do because he found the raw material out of which they were made *in the midst of their daily habitat and experience.* We must try through the picture we create to reproduce the environment in which his story was told so that we shall not miss its full meaning.

While we who teach must have truth as nearly as we can discover it for our raw material in history, facts for raw material in geography, race characteristics and aspirations for our raw material in world friendships, yet *we can never teach history, geography, world friendship,* or *anything worth the teaching unless imagination,* the *manager, combines, colors and gives life to these facts.*

The true story of one child laborer named Chu Fang as she spent her long day in the silk factory in China makes clear the effect of the introduction of Western industrialism upon the childhood of the Orient as the mere facts and collected statistics could never do. We must learn to so use our imaginations that we shall think in terms of *life.*

The results of the work of the imagination in acting as manager and making combinations may

We May Classify Images

be classified in two groups, the memory image and the creative image. The memory image we touched upon under memory and for the purposes of this simple study we need not discuss it except to remind ourselves that the memory image is a *reproduction* of an image already set up in the mind.

"In imagination I again wandered over the moor at dawn." "In imagination I was again a boy. I whistled as I let down the bars — tomorrow school would close." These are the *recalled* types of images familiar to every adult.

A creative image goes beyond the remembered image and making combinations of experiences and material creates a thing wholly new — as when the chemist uses certain elements to create a new product. Creative imagination expresses itself, according to Strayer and Norsworthy, in what seems to me to be the best classification, through the *fancy*, through *realism*, through *idealism*. We see the work of the fancy in fairy tales, extravaganzas, castles in the air. It is used by teachers of children from nine to twelve years of age, especially in story-telling, because during these years they can be most easily interested in things that, though perhaps they did *not* happen, *might* have happened. The younger child responds to the wholly improbable, but nine to

twelve wants a sense of reality, the *possibility* there. We see the realistic imagination at work in the mind of the inventor. The twelve-year-old boy making his radio uses imagination but it concerns itself with realities. We see idealistic imagination best revealed in the teen ages, though it continues long after that in many individuals. It is not pure fancy — the adolescent smiles at that — yet it does not require strict harmony with fact. The idealistic imagination looks always toward tomorrow. It delights in discussing "Ten years from Today." Through it one sees himself rendering some great service to the world. He sees himself as a musician playing to thousands, but always kind to the poor, as a great author honored and applauded, but always accepting his honor without conceit, always humble and generous. Through it also one sees a warless world, a society in which dire poverty has vanished and huge fortunes made by greed are no more, in which honor, justice and righteousness prevail. Through the idealistic imagination all these things seem possible. If you ask a person with idealistic imagination to make out a list of the world's greatest men and women he invariably puts into it those who have made their contribution to the welfare of the human race — they are the heroes he intends to follow.

Aids in the Cultivation of Imagination

Even more than keenness of observation, or a good memory, or skill in reasoning, the teacher needs for himself the invaluable service of the imagination. He needs it in its fanciful form that he may enjoy the relaxation that comes in the exercise of it and so live a normal, wholesome life. He needs it in the realistic form that he may develop some of the inventive power so necessary in matters of discipline in meeting difficult situations bound to arise in human relationships. He needs to cherish it in its idealistic form, for if he loses that he may be a man of good intentions but he will be *without vision.*

In cultivating the imagination the teacher must again, as in the case of the other mental powers, accept the element of *time.* One must use many implements for cultivation and growth takes time. It has been said that "if we wish to cultivate the imagination we must sharpen up the senses," that is, we must *use* the five senses, sight, hearing, touch, taste, smell. The outside world comes to a sightless child through the images created by the four senses often intensified by lack of the one; to the deaf child the image again comes through the four senses; to Helen Keller the images came through the three senses touch, greatly intensified, taste and smell. Every teacher

has the five senses in good working condition and therefore has five well prepared avenues through which the image can be made. He may make combinations of the senses to intensify the image. When he hears the Moonlight Sonata he may construct the image, he may *see* the Moonlight Sonata. It helps in developing imagination thus to "picture it." When he looks at a beautiful picture of the sea he may hear it beating against the rocks, roaring up through the chasm, or whispering along on the sand. When he smells the perfume of the lily he can *see* the lily even though he holds in his hand only a tiny vial without label.

In the years when I gave many tests to those in training I took into the class some violets of the family that has no rich fragrance. I asked the class to raise hands as soon as it could get the odor of the violets. Although there was no odor the majority raised hands at once, the rest, save two girls, within a moment or two. One of the girls was mentally sluggish and always reacted slowly. She might in time have raised her hand but I did not wait for her. The other said, "I suspected some trick about it and was wondering what it was, so I got no odor." Standing on a platform some distance from a class I have seen it spontaneously get the odor of a deep red rose

that was artificial and had no odor. The senses *may* deceive us in the making of images but they are on the whole a very great asset and one is most unfortunate if he has never used them to create images that rest, delight, help and inspire. The teacher must so use them.

Cultivation of the Imagination through Reading

One always receives help in stimulating the imagination through reading the best literature. The motion picture and the latest developments in the speaking drama leave little to the magination and from them we can get only such help as may come through furnishing us with a variety of what we have called *raw material.* But literature, and especially poetry, still furnishes us with the stimuli which can call up images, or make combinations which create new images. Train yourself to *see the story*, to see not the words in the poem but the picture. My friend says she saw no pictures as I read John Oxenham's beautiful lines —

> "To every man there openeth
> A Way and Ways and a Way.
>
> And the High Soul climbs the High Way
> And the Low Soul gropes the Low;
> And in between on the misty flats
> The rest drift to and fro.

But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

The pictures are as clear to me as though they were painted and hanging on the wall, even the *faces* of those who "drift to and fro" are clear. After reading the lines twice I could repeat them — she could not. The pictures I saw made the words unforgetable. For years I have trained my mind to *see* the words I read. It has proven a great joy as well as a help in interpretation. You can learn to do it if you have not already learned.

Most of all, we have said, the teacher needs the idealistic type of imagination. In the effort to cultivate or to keep and enlarge the scope of the idealistic imagination one had in adolescence, I know of no greater help than biography. Every teacher should revel in the *lives* of men and women — the mystics, the artists, the inventors, the scientists, the great leaders in statesmanship and religion. It is a rich field. One cannot read the life of Livingstone, share his journeyings, his joys, his disappointments and loneliness, his courage and his triumph on his knees at the end, without setting on fire his own idealistic imagination. Sometimes on a winter night when the chill air penetrates the warmest coat and the fog settles down

over the rocks and over the sea, I find myself with Grenfell on the coast of Labrador. Because I am so familiar with the story of his life, it enkindles my imagination on this stormy night and I feel anew the urge to serve my fellows at a cost. I am so familiar with the life of Alice Freeman Palmer that a group of college girls often calls up in my mind the splendid challenges she used to give in behalf of youth and for the recognition of the beauty in life, and my imagination spurs me on to thoughts of like service. I think often these days of Frances Willard as she went about bearing upon her shoulders the heavy burden of an unpopular cause. It kindles in my mind a desire for courage like hers. That I could ever endure criticism as she did I gravely doubt, but knowledge of the way in which she met seeming defeat makes me, through imagination, see myself measuring up to some test. The patient scientist at work, the physician in his laboratory with the deadly germs whose secrets must be probed, the astronomers searching the sky, the archeologists searching the earth, all fire my imagination and kindle through it a passion, a love for truth. When I turn from them to Christ to study his daring challenges to all who would follow him, his searching questions, his clear-cut instruction and commands, the glorious abandon of his service,

the courage with which he met the demand of the rulers of the synagogue that he deny his mission, I must rise to my full share of the task of answering his prayer — Our Father, thy kingdom come, thy will be done on earth. My imagination spurs me on to action.

If I patiently continue thus to cultivate imagination by nourishing it with the records of the best service and most devoted servants of mankind, challenging it with Christ, I cannot fail to develop the power and type of thought which will one day give me *vision*.

The Greatest of the Gifts

So the imagination has been called. Although at present our knowledge of it is limited and scientific men are busy testing our theories regarding it, although new knowledge may change our ways of using it or teach us how better to safeguard it — for it creates many pitfalls — I believe it will always prove itself the greatest of the mental powers. Were I not convinced that you who are learning to teach have within you as normal human beings this gift, already developed to a degree, or in embryo, I would not consider the subject worth your most earnest study, I would not urge you to strive for something which you could never achieve. But I believe the normal human being has imagination even though he

himself so often declares emphatically, "I have *no* imagination." It would be nearer the truth were he to say, "My imagination has been dwarfed by circumstances, strangled by materialistic surroundings, unused, and lies dormant." He may have suffered a great loss as a child because of misunderstanding and unsympathetic adults, who blocked the way of his childish fancies that might have changed through the years into the creative imagination he so desires. Despite even that serious handicap the work of cultivation can begin. The capacity is there, if nourished it will expand.

I know of no investment of time, thought and effort that will bring greater reward than the cultivation of the imagination. With it you may share the experience of the ages; neither language nor custom, time nor place, race nor color, can close the door to you — without it you hear sounds and read words.

The Miracle

Imagination makes possible the great miracle. It makes real and near, to limited and finite human souls, the Source of Life, the God of the Universe, the I AM of the ages, makes him Our Father — and so mankind our brothers.

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. What is the significance of the statement "No human being can create something out of nothing"?
2. What is meant in this study by the term "raw material"?
3. What is meant by the phrase "Imagination is a manager"?
4. How does "raw material" not true to fact affect the imagination?
5. How does the imagination help us to teach abstract truth?
6. What do you mean by *imaging* a fact? Give original illustrations.
7. What classification may we give to our mental images?
8. What sort of imagination is used by the author of fairy tales?
9. What sort of imagination is used by the author of hero-stories?
10. What sort of imagination is used by the inventor? In what sense may a teacher be called an inventor?
11. What part does imagination play in the creating of ideals?
12. Is it possible to cultivate the imagination? If so, how?
13. What part does the power of observation play in developing imagination?
14. Do you consider *a good memory* of value in developing imagination? Why?
15. Are reason and imagination antagonistic? Give a reason for your answer.
16. What is meant by "a person of *vision*"?
17. What is the miracle which imagination can help to perform?

CHAPTER FIVE

Understand Your Religious Experiences

The Oriental never thinks of his religion apart from his life. There is no special day on which he ceases to work and worships his gods. He has feast days and fast days when special occasions are remembered or great events celebrated, but from morning until night, every day his religion is an ever present thing. This is very hard for the Western world and especially the Anglo-Saxon part of it to realize. We who call our nations Christian countries, accept the fact that to great masses of us the Christian religion as such does not exist. Any Sunday morning will see multitudes in the various church services and other multitudes to whom church means nothing and has no place in the scheme of life. Of the multitudes who go to church on Sunday a great many, probably more than we know, never think of God or religion again until the next Sunday. They term themselves Christian, they are good citizens, kind fathers and devoted mothers, but religion is not an essential thing in life to them. They do not

The Balanced Religious Life

live in the consciousness of it as does the Mohammedan when he takes certain foods and refuses others, when he falls on his face at call of the muezzin, when he greets his friend, sells his goods, washes his hands. The Western Christian finds it easier to put his daily life and his religion into separate compartments, and his tendency to do so has increased with the passing of the centuries. He speaks of religion *and* life not *in* life.

While the Oriental is led by his attitude toward religion into neglect of many duties toward society that religion ought to lay upon men, the Westerner has been led by his attitude into neglect of worship, devotion, meditation and puts his emphasis upon a wholly materialistic expression of his faith. If the mysticism developed by the religions of the East and the practical service for human kind developed by the West could combine in each, a greater religious force than the world has yet known would be the result. They must combine in the *teacher* if he is really to teach religion. He cannot keep his religion in a compartment to be opened on Sunday; it must be for him a part of every day. He cannot give himself to meditation and prayer wholly, for there is much to be done; he cannot spend all his time in *doing* no matter how worthy the deed, for the spirit undernourished shrivels and dies. There

must be something of the mystic, and something of the man of deeds in him. Every one being trained as a teacher of religion should analyze his own religious experience and see if this be true of him. If it is not true he should cultivate the needed thing until his religious life is *balanced.* Are you so living that you do not have time to think and pray? Do you spend a great deal of time going to religious services, taking part in the worship, saying the words, joining in the prayers, being thrilled by the music, enjoying the emotional response but seldom concerning yourself with the civic evils, the injustice, the hardships brought upon your fellows by selfishness and greed? Are you so busy giving the cup of cold water that you forget that water of which "if a man drink he shall never thirst"? Do you meditate upon God's goodness and power and love and forget the cry of his children for bread? These questions the teacher must answer, and then make adjustments — *balance his religious life.*

Early Training

When one begins to analyze his religious experience he can trace much of what he finds back to early childhood. He sees what a large part the teachings of that period have played in the development of his religious life. In special instances adults have reacted against early training and will have nothing

to do with religion. Such cases are comparatively rare and probably will not be found among you who are preparing to teach or to increase your efficiency in teaching. For most of us it is true that "the basis of our present religious experiences was established in childhood." It is so with those of us who are Protestant; it is also true of Catholic and Hebrew. As Protestants, most of us, when children, found our feet set firmly upon Methodist, Baptist, Presbyterian, Congregational, Episcopal and various other pathways — and our religious experiences bear the marks, in vocabulary, in manner of prayer, in interpretation, in worship, of the several *ways* by which we have come to our present experience.

Last winter in New York City on a bitterly cold morning a tiny baby was found in a snow-bank. It was revived with difficulty and taken to the hospital. Two weeks later it was baptized as a Protestant and given a name chosen from the girls' list kept for little nameless waifs. On the same morning an abandoned baby boy was found in a hall. There was no way to trace his parentage. He was baptized a Catholic and given a name from the boys' list. The next baby found, boy or girl as it happened, would be Protestant, the next Catholic, according to the rule which has been established. One child will find its way

into a Protestant refuge for orphans, the other into a Catholic refuge. When they reach adult life it will be very difficult to change the faith of either. One thinks in terms of Protestant, the other in terms of Catholic — the religious experience of each was given its outward form of expression through its early training — it had no power of choice.

If this be a community Protestant training class, the majority of you who are now learning to teach had almost as little to say about your *particular form of expression* as did these two waifs — your *parents* instead of the *state* determined it. How fraught with significance both for the individual and for the kingdom of God are these first years of instruction, determined for the child by circumstances over which he has no control! If you realize this it will help you to understand your own measure of responsibility for your present religious experiences.

Inherited Tendencies

More than that, every one of you studying here is the possessor of inherited tendencies that express themselves in *temperament.* Temperament is somewhat modified by training but in the main retains its special characteristics. If in this study we could include physiological psychology and spend time upon the analysis of *impulse* and *instinct,* it would

help us to use terms that express with more exactness the various experiences we wish to study. As yet these terms of scientific psychology have not become familiar to our every-day tongue. They will be familiar to us in time. The scientific names for parts of an automobile are used easily by a twelve-year-old boy today. The scientific names connected with radio are used by a child. A ten-year-old boy told me yesterday that *static conditions* interfered with his hearing clearly the Punch and Judy show being broadcasted on Tuesday night. The terms adolescent and altruistic, once the sole property of the early psychologist, are used today in ordinary vocabularies. You, who are not academic students of psychology or pedagogy, will one day use academic terms with ease but at present, until we are better able to define them and more certain that they describe scientific truth, it is wiser to refrain from using them. So we leave *complex*, the *unconscious*, the *fore-conscious*, *cognition*, *rationalization*, *sublimation*, *libido* to be briefly defined on paper so that when you encounter them in further reading of the New Psychology you will know something of their general meaning. We must content ourselves with the use of the simple word *temperament* — the intellectual and emotional characteristics displayed in *disposition*. Temperaments

vary greatly and response to various types of stimuli depends largely upon them. To one group the emotional stimulus does not prove helpful, to another the intellectual discussion makes no appeal. Your temperament has much to do with your religious experience. Your inherited tendencies make one pathway easy for the truth to reach you while for your neighbor it may be a pathway practically closed.

In the morning session at a recent conference I sat with thousands listening to addresses given by men fresh from great deeds on the mission fields of the world. With me sat a group of friends. One of the speakers was a poetic, emotional, deeply spiritual, mystical type with a good vocabulary and excellent delivery. The other speaker was an earnest, highly intellectual, unemotional type. Although there was no fire in his delivery, his vocabulary was well chosen, his statistics convincing, his reverent, earnest spirit impressive, and he had accomplished a remarkable, statesman-like piece of work under difficult conditions.

The first speaker held the majority of his audience tense with interest, quick tears sprang to their eyes in response to some of his word pictures, religion suddenly became a greater reality to them, their desire to meet their responsibilities quickened — they whispered to each other that it

was "a wonderful address." Of my group of friends only one seemed to be unmoved.

The second speaker held the closest attention of a *minority* of his audience. They responded to this quiet, impressive presentation of a great program that was leading and educating a whole province into the kingdom of God. They wanted to share in such work. In fact, though not a hint of the need of financial support was given in either case, checks found their way next day into this man's hands and in one case at least the promise to continue the gift for the next five years. I know personally of three young men who desire to go with him to share his work, as soon as they are prepared. But the convention as a whole was not deeply stirred.

When one places these two men side by side and makes comparisons it is well for his own sake that he ask himself some questions. Do these men belong to the same Protestant group? No. Their early instruction was given in churches whose teaching differs in method and content. Are they both Christians? Yes. Is the first man a *better* Christian than the second? Only a prejudiced person, with a tendency to judge his fellows, could answer that question. We do not know. Certainly one is not the better Christian because he makes the emotional appeal, is he?

And certainly the other is not a better Christian because of the appeal to reason and a scientific attitude toward the task of Christianizing the world, is he? Is the first man more spiritually minded than the second? No. He has more of mysticism than the second, not more of the consciousness of God, or of the passion for full enlistment in the service of Christ. Nevertheless each man will make a great appeal to one group and a far less, perhaps no appeal whatever, to the other. Why? *Because men differ in the inherited instincts and impulses that express themselves in temperament and their training further differentiates them. They do not and cannot respond in equal degree to all stimuli. Temperament plays a large part in determining the type of one's religious experiences.* The understanding of racial temperaments, of national temperaments, of your own temperament, will help you to understand your religious experiences.

I was surprised one day when meeting a young man in his twenties, to note how greatly the expression of his face had changed in the years since I had last seen him, and I asked with great interest what he had finally decided to do with his life. I was amazed when told that he was in a certain theological seminary and soon to be graduated. He had never responded to any religious appeal

as a boy. The church which he attended had the simplest form of worship, the minister preached good scholarly sermons but was cold and formal, the temper of the membership was the same. The morning service was the only regular time of worship for the church. There was very little social life connected with it.

I remembered that when the boy entered college he had said he was "through with church, religion and all the rest of it forever." Now with this wonderful light in his face he told me of the consecration of his life to the preaching of religion. At college he was persuaded, because of his very lovely voice, and through his admiration of an older boy, to become a member of a choir in a highly ritualistic church. He was there but a short time before he began to respond to the dignity and beauty of the church building, the richness of the service, the symbolism, the chanted prayers. One day he went alone to the church. He read the prayers "and meant every word he read." He began to observe private morning and evening worship. He united with this church. One morning at early communion he decided to give his life in service to men through the church. Why through that church and not the other? Because it is the only church of God? No. Because, while his father found inspiration for better

living and satisfaction for his intellectual opinion in the simple service of that cold church and his mother had, after her marriage, accepted it as her church, and found her needs met as far as she was conscious of them, this sensitive, imaginative, poetic, emotional boy had starved in it. His spirit, undernourished, resolved to leave forever the disappointing thing. Now he had discovered God. The boy's *temperament* helps us understand his religious experience.

A young woman in whom I have been interested for some time was a member of a household all of whom with the exception of herself and a younger brother were called "very religious." They were all deeply concerned about her, but after she was eighteen they could not persuade her to attend any one of their many church services. Her mother used a very definite religious vocabulary. On a beautiful morning at breakfast she would often say, "What a glorious morning! It may be that this is the day our Lord will come!" Her face was very lovely, alight with its spiritual anticipation, and she was a sweet, saintly character. But her daughter and her younger son could not understand her. Against her solicitude for their spiritual welfare, they rebelled, now silently, now openly. Her constant Bible quotations, her attendance at many services, their father's quiet

sympathy and acquiescence in her expression of her faith, were very hard for them both. When the girl came from the small town to the city for professional training she "dismissed religion from her life forever." About a year later she heard a lecture on the church's battle with poverty and sin. It stirred her deeply. During the next year she heard many such addresses, lectures and sermons. She got an absolutely new concept of the church and of God. She began to read the Bible and found in it countless passages of a type her mother had never quoted. They thrilled her. She united with the church that had opened such a new world to her. She has decided to complete her present secretarial course and after further study give her life to the problem of better living conditions for the poor.

Our cities and towns are filled with folk supposedly irreligious or non-religious who are instead bewildered and hungry — for the religious instincts and impulses are very deeply rooted in man. But so often no hand has been laid upon the *hidden* door, while *temperament* keeps the seemingly obvious one which is taken for granted, closed and barred.

I have known so many young people in ritualistic churches of whose membership they became a part almost automatically who have found their

souls' salvation through *simple* even *austere* church groups. I have known many trained amidst churches of emotional type whose admission to membership was accompanied by very definite conscious conversion to find now in ritualistic and again in formal simplicity new growth in spirit. And I have known more than one who, wishing to keep the affiliation of early youth and eager to be loyal to the church then joined, have through occasional attendance at services of quite different character, or summer conferences where many types of temperament gave instruction, found the thing for which they sought.

It may be that you, studying how better to equip yourselves for teaching religion, have never understood why your personal religious experience has seemed to fall so far short of what others have and you hoped to have. It may be that you are not less religious, less spiritual, but that your temperament is not satisfied and cannot be satisfied with the type of nourishment you are giving it. The majority of you will find your highest spiritual development in the church of your fathers, but all of you who are to teach should understand your religious experience, in order that you shall not be handicapped as you seek to realize in your own life the utmost that religion can mean.

Perhaps in no other experience does temperament reveal its differences more than in prayer. **Prayer and Religious Experience** In attitudes of prayer, in phraseology, in times and places, how widely we differ! My friend kneels as she prays and repeats glorious words of consecration, petition and devotion that she has learned. She cannot believe that the extemporaneous public prayer has any real worship in it. She does not see how one can *really* pray without kneeling. I would hesitate to tell her of some of my silent, spontaneous, almost involuntary prayers, on trolleys and trains, in crowds and on platforms, or the prayers most helpful to me when no word is said, even silently. Another friend has tried to tell her of the uplift and spiritual help that come to her through the minister's Sunday morning extemporaneous prayer but she shakes her head. Yet it is not the way in which we pray, neither the attitude, nor the phraseology, which is important; it is that we do pray. It may be that you have found prayer of little real help in your religious experience because you have tried to do it through the medium of *another's temperament* — as he does it. You must make your own approach. "The ways to God are different but not longer and there is a way for every soul." A large part of one's religious experience consists of the discovery

of the ways by which he can come into conscious communion with God. The experience of others will help you but you must have your own. It must be *you* in touch with the heart of the universe — speaking to, listening for, God.

For some of you a special time and place will be best; for some the books of men whose prayers, because of their beauty and helpfulness, have been preserved through the centuries; for others the simple confession, the frank appeal in the ordinary words of common days. Practically all men are agreed that religious experience is best deepened and strengthened by prayer and you who are to teach must not fail to most earnestly make what Augustine calls "the holy experiment." When you understand your religious experiences you will know that if prayer does not mean "strength renewed and new powers generated" it is because you have not as yet found the way. To *say one's prayers* is easy, to really pray is to climb to the heights of religious experience.

Fatigue and Religious Experience

Doubt, perplexity, dissatisfaction with church associations, with religion in general and with oneself in particular, often are symptoms of which illness or fatigue is the cause. There are times when you as a teacher cannot understand your religious experiences unless you realize that, as we

have said, *religion cannot be put into a separate compartment,* no matter how hard we try to do it. About five years ago a woman came to me who had given up her large, remarkable class of girls in a church school, and finally all attendance at religious services. She said she could not pray, had put her Bible and all her books on teaching away, was sleepless, wretched in mind and body and *had lost her religion.* She was not able to concentrate on any one particular thing which she doubted and could give no instance or event that led up to the restlessness of her present state. I succeeded in getting her to tell me about the things she had been doing in the days before "doubt of everything" had seized her. I was staggered by the record. Besides filling an important position carrying responsibilities unusual for a young woman under thirty, she had had years of heavy financial strain paying her college debts, which she had just succeeded in wiping out. She had met with her class one night each week; she had prepared her lesson for them and given a good deal of time to individual members needing help; she had carried a State University-Extension course on Saturday afternoon and during twenty weeks led a discussion group connected with a missionary society in her church. She often helped relieve her mother of household

tasks. Because the money had been needed for other things she had not taken a vacation for three years. She was weary, discouraged, anæmic. Having as she termed it "lost her faith" she had given up everything and spent her evenings in lonely introspection and fruitless efforts to sleep or in futile planning for "a new philosophy of life."

I persuaded her to consult an understanding physician whom I knew. A substitute was secured to fill her position and her salary continued. She was invited to spend a month — more if she enjoyed it — at a camp designed for real rest and recreation. It was in a glorious spot of beauty and inspiration on the shores of a lake with range after range of mountains below, above and around it. At the end of three months she came home well — *and with every doubt gone.* She has since kept a reasonable program, her health, *and her faith.* She is today one of the best teachers of religion I have ever observed at work.

If you would understand your religious experiences which may bring you periods of doubt, depression and discouragement with a sense of the futility of your efforts in the face of the sin of the world, you must not forget that you are *body, mind* and *spirit* — and that physical and mental over-fatigue can disturb many a staunch and loyal spirit.

Fear and Religious Experience

No one can understand his religious experiences until he realizes that down underneath all the uncertainty and perplexity which he calls doubt, which finds expression now in questions theological, now in anxieties over the future, now in disturbances over the discoveries of records of man's past, and again over the mysteries of death and immortality, is *fear*. Man is still a creature of *fear*. He has broken some of the chains of bondage but enough remain to leave him conscious of their clanking. Some of the finest passages in literature, like the passages of marvelous power and beauty in the Old and New Testament are words of *triumphant release from fear*. Even though temporary, this release from fear has a profound effect upon the human soul. In his periods of exaltation, or spiritual ecstacy, man is always without fear. I believe that the teacher can better understand his religious experiences when he faces the fact that he, in common with all mankind, is *afraid* that all he hopes for in his moments of great faith, may not be true. His soul cannot rise in confidence because it is held down by vague, uncertain fear of things he does not understand. Man has been afraid of the mysteries of nature, of punishment for sin, of death. All of his earliest efforts in worship were *fear*-inspired; he would placate

the gods. It even reached over into the later worship of Jehovah, the one God, and the Jews laid their children upon the altars of idols. Fear has never been wholly eradicated from the religions of the human race; it even lingers in the Christian religion, not awe, not wonder, not reverence — but *fear*. Men are afraid of God. More than that, men are afraid they shall lose God. That is why every revelation of him once accepted has been held so tenaciously. We cannot let this go or that go because we should "lose our faith" in our God as we have conceived him to be.

One day when a young surgeon describing the marvelous effect of adrenalin on the human heart told us that it had restored the heart beat after as long as ten minutes of inaction and that some day we might bring back to life on operating tables those who seemed dead — a very earnest woman with fear written upon her pale face cried, "Oh, don't tell us any more; if I thought such a thing could happen I should lose my faith — in *everything*!"

"I shall lose my faith in God and man if we have another war," has been said more than once of late.

"I hope they won't keep on digging up old graves, old Pharaohs, old manuscripts. Why can't they let the past alone? Do they want to

shake our faith in everything?" asked another impatient, limited soul.

A lecturer on "Washington our First President" recently discussed the story of the cherry tree and the hatchet. He said it was a good story without foundation. "Oh dear, oh dear," said a woman to a group of us, "why did he say that? If the cherry tree story isn't true, I don't want to know it! It makes you lose your faith in everything."

All these people and enough more to fill a book with their protests are victims of *fear*. They are afraid they will lose God. They can *say* "infinite and eternal" but they *fear* lest it may not be so. Their houses of faith are built on sand.

I am calling these things to the attention of you who are to teach, and for that reason must learn to *understand* your religious experiences, because *you of all others must be very sure of God.* Whenever men by excavation, or in laboratories, or in study of the human mind, or in renewed study of the Bible in the light of new knowledge of language, manners or customs, discover more facts and build up new theories, there is always in the theory much of error and something of truth. *No man can by any effort he may make keep error alive forever.* The mistakes of Ptolemy about the structure of the earth had to die though they persisted for centuries. Truth, Copernicus discovered, destroyed

them. In time new truth *destroyed* the error in the theory of Copernicus but *kept* the truth. No man can by any effort he may make finally *kill truth.* The scribes and Pharisees thought they had done it when they saw Jesus Christ upon his cross. Men have thought they could destroy truth many times since — it cannot be done. *You can be very sure of God. You need not fear.* Man climbed slowly toward God's freedom and liberty as the pages of the Old Testament record for us. Through all his struggles he knew fear. But the first words of the message of the New Testament were, "*Fear* not!" You who are to understand your religious experiences must accept it. And while you realize that in you, in common with all humanity, the fears of the past linger, you may know that they will grow less powerful as you continue *very sure of God.* Two poets have voiced this assurance of God for us. One a gentle Quaker, the other an adventurer in the realm of nature, have said it in clear, confident words.

> "I know not where his islands lift
> Their fronded palms in air —
> I only know I cannot drift
> Beyond his love and care,"

and the other

> "O my brave soul!
> O farther, farther sail!

O daring joy but safe,
Are they not all the seas of God?
Yet farther, farther, farther sail!"

As you study your religious experiences learn to encourage in yourself those things that will help you face fear, acknowledge its presence and start out upon its conquest. Read the lives of the men of confidence who followed the early apostles and did not lose God, the men and women of the persecution and inquisition who faced fear and did not lose God, the early explorers, the early scientists and inventors who conquered fear and kept God, the men and women who have dared face the cold, hard facts of the injustice, greed and hate in human hearts and have not lost God. Though you may, as the years pass, now and then become confused in the mist of conflicting theories and opinions, though more than one cloud may pass over your sky, God is in his world — he will not leave it, and you can teach your soul to conquer fear. Those who do can teach *faith*.

The Changing Years

If you are to understand your religious experiences you must learn that years make a great difference in the types of religious experience. The religious experience of a little child differs widely from that of a man in the midst of the pressure of modern life — "when I was a child I spoke, thought, understood

as a child; now I am become a man I put away childish things" — the effect of time. If girls of twenty and women of forty are studying this course, let them know that being normal human souls one has a girl's outlook upon life, the other a woman's; the almost untested faith of the girl and the tested faith of the woman must differ. Youth is impatient, over-confident, eager for action, sure of results; age is cautious, sees deeper, is sometimes sweetened and strengthened, sometimes embittered and weakened by time, and often having acquired a sublime, noble, unshakable faith, finds it hard to be patient with youth's questionings. But each must have his own religious experience, not that of another. It is a sad thing to see a man of fifty struggling to recover an adolescent experience and even more saddening to see an adolescent striving to appropriate the experience of the man of fifty. Your religious experience will change with the years but if it be *real*, always you may know that "the best is yet to be."

Why You Must Strive to Understand

You who are learning to teach or to teach more effectively must understand your own religious experiences *because* your great work as teacher will be to guide the religious experience of your pupils — children, youth or adults. Unless you under-

stand, you cannot help. One cannot guide another wisely and safely over a trail about which he knows very little. If as a teacher I understand my own periods of uncertainty, of fear, of emotional satisfaction, of stern challenge, of intellectual conviction, of peace, of confidence, of joy in service, of spiritual hunger, of deep longing for a consciousness of the love and presence of God, then I can understand and wisely guide and direct the experiences in religion which are being met by those whom I teach.

"*Know, that you may cause others to know, and so truly teach,*" is the underlying principle of this part of our course.

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. Of what value to you is the understanding of your religious experiences?
2. What is meant by "a balanced religious life"?
3. What contribution does early training make to later religious experience?
4. What is *temperament* as we have used the word in this chapter?
5. Why have the highly technical, academic terms been omitted in this course of study? Is it an advantage to know them? If so, to whom? Why?
6. Why do Christians vary so greatly in their modes of expressing religious experiences?
7. Of what value to the teacher is the understanding of racial, national and personal temperaments?

8. What is the effect of prayer upon religious experiences?
9. What type of prayer is best fitted to deepen one's religious experiences?
10. What influence may fatigue have upon the religious life?
11. Discuss the relationship of fear and religious experience.
12. How is the message of the New Testament introduced?
13. Learn the two stanzas given in the text.
14. What effect may *time* have upon religious experience?
15. What does the teacher most need in his religious experience?
16. Quote the underlying principle of this part of our course.

Part II
YOUR PUPIL

A WORD CONCERNING YOUR PUPIL

He is tomorrow. He is the ancestry to which the future will look back with gratitude or condemnation. He is the embodiment of all the past, the prophecy for the future. In him lies the possibility for the happiness and well-being of untold generations or for the anguish and suffering of multitudes.

He is the product of law. If law be disobeyed and flouted in his training, it will break him — and with him, as he grows in numbers, the society of which he is a part. If obeyed it will develop him into an individual fitted to meet life with satisfaction and joy and, as he grows in numbers, create a society in which his fellow men may increasingly share happiness and true prosperity.

We recognize many of the laws at work behind his acts and activities. Memory, imagination, emotion and the reasoning processes have in part become our servants. We shall constantly discover more of law and as we grow skilful in its use can immeasurably increase the probability of his reaching adult life clean and strong in body,

honest and keen in mind, courageous and pure in spirit.

Your pupil is the greatest opportunity you will ever have to give eternal expression to the highest ideals life has given you.

Your pupil is a challenge to nobler living and a reward for every investment. To live with a child is to know again the true and simple things, to be near the rock on which the house of life is built. To live with youth is to share the confidence and the hope which redeem life from all that is drab and commonplace and makes of it a great adventure.

Your pupil needs sympathetic understanding and interpretation, the opportunity to express naturally and happily the normal interests of each period of his development, he needs the challenge to sacrifice and high endeavor, and he needs love — the love that reveals itself in true friendship.

Your pupil needs God. Without a consciousness of God in the universe, the God loved and revealed by Jesus Christ in his life and in his supreme sacrifice, he cannot attain in his own day, or leave as a heritage to those who follow him, a way of life that shall bring to earth the kingdom of heaven.

CHAPTER ONE

Acquaint Yourself with His Heritage

Because man has been interested in the *study of man* for a comparatively short time we are today only upon the threshold of knowledge of the laws of heredity and their effect upon the physical, mental and spiritual development of the individual and the race. We have known that "*the sins of the fathers are visited upon the children even unto the third and fourth generation.*" We have discovered that the *virtues* of the fathers have also been transmitted to third and fourth generations. We have long been familiar with the phrase in which the ordinary man sums up his knowledge of heredity — "Blood will tell," but we have not taken our knowledge very seriously, or reckoned with it to any great degree in our systems of education. The early psychologists gave us some very challenging facts to face in their reports of the Jukes and the Kallikaks whose long lines of progeny have given, together, more than seventeen hundred criminal, insane, feeble-minded and ne'er-do-wells to the world. In one of the more recent studies of heredity, Albert E. Wiggam,

under the title "The Fruit of the Family Tree," gives in detail the story of the two branches of the family of this Martin Kallikak, a young officer of good family who served during the American Revolution. Through one branch, the legitimate wife of the young soldier, a woman with an unusually fine inheritance and the highest moral character, gave to her country nearly five hundred descendants: "Among them," says Wiggam quoting Dr. Goddard, "were colonial governors, soldiers, signers of the Declaration of Independence, the founder of a great university, doctors, lawyers, judges, educators, landholders, traders, and men and women prominent in every phase of social life."

But while on a brief furlough, Martin Kallikak's chance meeting with an attractive, feeble-minded girl gave to America a costly problem in the shape of four hundred eighty descendants whose sorry record gives much food for thought. "Among them," says Wiggam, "have been one hundred forty-three known feeble-minded and many more probably not known, thirty-six illegitimates, thirty-three sexually immoral, twenty-four confirmed alcoholics, three epileptics, three criminals, eight keepers of brothels and eighty-three children so feeble that they died in infancy. . . . They have cost society hundreds of thousands of

dollars to restrain their evil tendencies and care for their feeble minds and bodies."

While no one is as yet prepared to declare that had some of these descendants both on the legitimate and illegitimate sides been given a different environment the record would not have been changed, yet the fact remains that the feeble-minded, alcoholic, epileptic group continued its environment and reproduced its kind while the wholesome normal group continued its environment and reproduced its kind — the one to handicap, the other to improve society.

Facts that should Challenge Us

Every teacher in the public school has been at some time a prophet. As she looked into the faces before her day after day she learned to recognize certain characteristics in boys and girls which bespoke a bad inheritance. As the years passed and these children fell behind in their classes, developed marked criminal tendencies, yet committed no overt act which could bring them to the attention of the courts, the teacher has tried every possible method of saving them. But as the teen years approached and the time came when a certificate would permit them to go to work he has been obliged to let them go feeling that all his efforts were in vain. Again and again in my work of supervision teachers have directed my attention

to such pupils for whom they were forced to prophesy a life of inefficiency or of crime. *Almost without exception their prophecies have proven true.* One such group whose histories have been followed for ten years, presents a record which we ought in some way to be able to keep from being duplicated. The oldest of the group, a girl, is now twenty-five. She is the mother of two illegitimate children one of whom lives and is deformed. The other four are boys. Two married. One of these is at present being treated as a drug addict, the other is working out a sentence for driving a truck while intoxicated, and operating a still in his home. One of the remaining boys took part in a chain grocery robbery and is in prison, the other was arrested for accosting women in a pleasure park, paid a fine and disappeared. Three of these young people had some religious training in childhood in the Catholic church and two in the Protestant church.

Society has not yet found a way to protect itself from such moral failures before their crimes are committed, nor can it guard them in such fashion as to save them for their own sakes from opportunities for the commission of crime. A short time and the young men will be at liberty again and there is no basis for hope of their reformation. The history of this group is the history

of similar groups all over the country. Many teachers are earnestly hoping that students of heredity and its relation to crime, scientific study of environment and what we may hope from changes that will be made in it through a better social order, will be able to discover some way by which we may segregate these who are a source of suffering to themselves and a grave menace to society.

Such records of bad inheritance, developing usually in a bad environment, disclosed by the careful observation and study of our day, have shaken us out of our indifference into something approaching vital interest in the problems of those who are not well-born.

It may be that as research work proceeds we shall be able through its findings to explain and later solve many of the baffling problems of human behavior. At the present moment the majority of people are very loath to accept any theory which explains moral delinquency by faulty glands or finds in undeveloped brain cells the reason for crime. A nationally known speaker in a recent political campaign declared, "Man's misbehavior and crime are caused by his *pure cussedness* and nothing else and we may as well acknowledge it." The listening crowd applauded long and vigorously. The speaker did not enlighten us as to

the possible origin of the "pure cussedness" and his hearers did not seem to care. But though the data at present is limited and many theories not yet proven are current, you who are to teach are bound to look everywhere for light, to avail yourselves of every aid as you meet the problems mental and moral presented by the heritage of your pupils. If one sees his pupil only as he appears on Sunday in the class, he can know no more of him as a *whole* child, an entity, than can the teacher in the public school who knows only the boy who sits in the third seat in the second row. Whether one's subject be arithmetic or the Bible he must keep always in mind the fact that he is teaching a *child,* developing a personality, helping form a character. Therefore he must discover the child's heritage. He must see him in his home.

The Home

What a change in the central figure of the picture that background of home often makes! The teacher looking at a home discovers a new child. Here are beauty, refinement, true culture as his setting — there is poverty with all its limitations, no beauty, often no sunlight, no comforts, not room enough for fineness, not food enough for nourishment. Here are great stretches of lovely open country — there are narrow, dark canyons for streets, littered

with waste dropped by careless hands. Here is the great estate with its velvet lawns, its shrubs and flowers — there the little sod house in the semi-arid country waiting with hope for the dream house that is to be. Here is the great river moving with slow dignity under its marvels of bridges, calling to the imagination to follow it on its great adventure; here is the mountain, blue and clear against the sky calling to the imagination to follow it up — to dare the climb; here is the sea challenging the imagination to follow it far, far out to the ends of the world. There are cobblestones and brick, a great factory belching yellow, acrid smoke, a garage where rumbling trucks wait for help — and walls of old houses and shops condemned to die, black with age but covered with gaily colored posters — the cave-man, the vampire, the galloping, bucking ponies of the plains, the girl gowned in latest fashion, her big eyes filled with tears, the funny man with his foolish smile and beguiling wink, works of art that are the daily companions of so many of the pupils that crowd the city's schools and, now and then, the classrooms of the church. All these one finds when he acquaints himself with the heritage of his pupils.

When the teacher, convinced that knowledge of the heritage of his pupils is a great asset, seeks to

get beyond the abstract community into the homes that make it, he is almost overwhelmed by the contrasts in the environments out of which boys and girls are sent to him to be taught those things that will make for character. Here are cultured people whose normal, wholesome daily lives, with neither the handicap of great wealth or of great poverty to cast a shadow over their homes, have given to their young a rich inheritance. They have health and have bestowed it upon their children. They are intelligently guarding it. Their minds are alert and they have passed on their fine capacity for mental development. Their own high ideals are planted deep and will one day become the goals of their children. If all pupils could have such parents as their heritage the teacher would need only to be a guide over new trails to greater knowledge, the task would be a joyous one and each day a record of progress. But one is compelled to acknowledge that such parentage is today the exception rather than the rule. One does not find in the average home the environment that makes for strong character. In a recent series of visits to the homes of the pupils of a certain Junior High School, in an average community, the teachers found in many of them every evidence of inefficiency, the family struggling

The Parents

under the burden of poor management and the high cost of living, the children suffering from hastily and often poorly prepared meals, helped out by bakery and delicatessen shop. In another group of homes the parents had made money rapidly, were without background, had created a crude environment but were socially ambitious. They had no control whatever over their children and permitted them to do practically as they chose and to have whatever they wanted. The radio and victrola were in the home but no books. The magazines were those devoted to the theater, the silver screen, sports and fashions. The motion pictures furnished most of the recreation of the family. The children attended a near-by Sunday school when it was not too hot or too cold or such a delightful Sunday that the parents could not resist the temptation to motor to the shore.

Visits to the homes of children whose sudden improvement in dress, increased spending money, tales of an automobile and a new house had caused all sorts of rumors about bootlegging and smuggling, seemed to substantiate the rumors.

There were homes dominated by bombastic "go-getter" fathers, who enunciated dogmatic statements on international questions and the inferiority of all races other than the Anglo-Saxon. Each statement began with "*Listen*" and closed

with "See!" They condemned with words of scorn all idealism, and scoffed at those who disagreed with them in religion or politics. They were hard, calculating, determined to sacrifice all for a golden goal.

There were homes where nervous, erratic, high-strung mothers or fathers created an atmosphere in which the children were ready at any moment to fly off at a tangent. From these homes came the boys and girls with little power of concentration and the restlessness, irritability, and tension that continually cause trouble in school.

In their visits in the homes of the foreign children, the problems originating in lack of knowledge on the part of the parents of the language, the social customs, the law of the new country, seemed almost impossible of solution. The problems were further complicated by the segregation of Russian and Pole, Italian, Bohemian and Lithuanian where peasant attitudes and racial habits, traditions and customs were in constant conflict with the teachings of the school.

Your Contacts

The *facts* that these Junior High School teachers brought back from their period of visitation, stood beside the various pupils in the days that followed, like interpreters who turned the light upon behavior and achievements. The new "picture" of their pupils

enabled them to take advantage of every opportunity to strengthen weak places, break down barriers of prejudice, encourage self-control and awaken an appreciation of the need for law and the real meaning of liberty. All who teach religion need even more than does the teacher in the secular school the assistance of *facts* regarding the home life and heritage of pupils, which can act as interpreters and give assistance in the challenging task of teaching a character-building religion in an hour or more one day each week! Every contact which the teacher can make with the parents, *both parents*, every contact he can establish with the pupil's week-day activities, recreations and amusements will mean another open door to his spirit.

Discoveries

When a teacher has made such contacts he discovers that, while he may be able to compete with bad habits of thought and action created in the community and the home, there is great waste of energy and a postponement of the benefits of character training for the child. He discovers also that whatever the mistakes of parents, their purpose in the vast majority of cases is to give to their children what they *believe* will be for their highest welfare. It is because there is error in the *ideal*, that they follow the course which results in rude, dishonest, or dis-

obedient children, or nervous, anemic, physically handicapped children. He discovers that a part of his task which he had not realized, is the helping of the *parent* toward a higher ideal. I know a young teacher in a church kindergarten who *began* her work by teaching on Sunday songs and Bible stories to which her children loved to listen, but it did not end there. In five years she has succeeded in establishing a baby welfare station, a better babies' contest and three mothers' classes taught through interpreters. The result is that a new type of child, cleaner, better fed, greatly improved in behavior, much more eager to learn, sits in the kindergarten circle. I know another teacher who was tempted to give up the task as she looked for the first year of Sundays into the stolid, unresponsive faces of children from six to twelve years of age, in a lonely church in a hill town. As she became acquainted with the heritage of these children she understood all. It has taken her four years to put the real spirit of play into the boys and girls and she is just beginning to see the dawn of the meaning of *team work* in their parents. A school nurse; radio-sets made at the church during the week, the money for the material being earned by canning clubs; a mothers' club; a fathers' "smoker," where farm problems and boy problems are discussed — a

whole community in the midst of a renaissance, is the record of this young woman who made contacts and attempted the solution of the problems they revealed. She is teaching religion on Sundays in that community with greater effect than it has ever been taught. An even more difficult task was attempted by a young woman who, when she became acquainted with the heritage of the forty pupils of the junior department in a church school, found in their tolerant, indifferent fathers and pleasure-mad mothers the explanation of many problems. By tactful work she organized a Lenten class of mothers in the community and for two years has brought together over a hundred mothers to discuss *religion, and their children.* As a result of that class many mothers have subscribed to and read the excellent books and magazines available today for all interested in child training and have also read many of the new books dealing with the Bible, religion and youth. There is a very noticeable increase in regularity of attendance and interest on the part of the children. A young man starting out upon his work as a director of religious education five years ago found progress slow. He interested a few men in the task of finding out how their young sons spent their leisure. They were most unhappy over what they found and felt something must be done.

They divided the community into districts and called on the fathers of boys telling them what they had found out about amusements and recreation offered to boys. They awakened in these men who had been giving little attention to their sons a new interest. A pool room, a high-school fraternity room about which school authorities knew nothing, a vaudeville house of the lowest order and one motion picture house were closed. A community father and son night and a boys' week followed. The children and youth sensed quickly the changed attitude on the part of the men, the swing of the pendulum toward approval of all the things that make for decent and Christian living, and responded to it. The work of the Director of Religious Education was made easier and it has been possible for him to build up a splendid community spirit of loyalty toward religion and the church. In this atmosphere he can teach religion effectively.

There is almost no limit to the things that can be done for the human spirit when teachers acquaint themselves with the heritage of their pupils and act in the light of the discoveries they make.

The message of the Bible, the challenge of the church, the foundation truths of religion often fail to reach childhood and youth because:

General Needs that Must be Met

They have a poor mental or physical heritage and cannot grasp what the normal child takes easily. They need special training.

They have physical defects which cause erratic behavior and lack of concentration. They need a physician.

They have formed habits detrimental to character. They need a sympathetic friend.

There is nothing in their environment to create high ideals. They are the victims of over-indulgence. They need to spend as much time outside that environment as possible. They need intelligent, patient effort on the part of school and church to change that environment.

They are surrounded by illness and misfortune that have brought real poverty. They need practical help.

They are surrounded in the community by things that are a continual menace to morality, by subtle influences that poison life at its heart. They need organized foes of immorality *powerful enough to fight successfully commercialized recreation* if it carries with it danger to body, mind, or spirit.

Their parents are not conscious of the responsibility which rests upon those who have brought children into the world. These pupils need awakened parents.

Their parents, their home, their physical, mental and spiritual inheritance are all that could be desired. These pupils need a developed sense of gratitude and responsibility for service to their world.

The Teacher's Responsibility

There are many who maintain that the teacher has no real responsibility for conditions that govern his pupils outside of class. In a sense that is true. The teacher had nothing to do with the heritage of his pupil save as every citizen of the country has a degree of responsibility for the general environment of its citizenry. But the teacher does have responsibility for the *success* or *failure* of his *teaching*. He cannot teach effectively unless he knows the heritage of those whom he teaches that he may decide upon method and material in the light of what he knows. The teacher's art, and especially that of the teacher of religion, carries with it the challenge to "prepare the way — gather out the stones — lift up a standard for all peoples."

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. What is meant by the phrase "Blood will tell"? Is it true? Give a reason for your answer.
2. Give briefly the story of the Kallikak family.

3. What theories have been advanced in recent years for dealing with such families?

4. Do you agree or not with the assertion that man's misbehavior arises from "pure cussedness"?

5. Are you acquainted with the heritage of your pupils as concerns their homes?

6. Is this heritage favorable or unfavorable to character development?

7. What can you say as to the physical heritage of your pupils?

8. What efforts are being made in the community to improve it when necessary? By the school? By the church?

9. What can you say about the moral heritage given to your pupils by the community?

10. What menaces to the morals of youth exist in your community?

11. Who is responsible for them?

12. What percentage of the children between the ages of six and sixteen attend a Sunday school in your community?

13. How many attend a Protestant Sunday school?

14. What other definite religious teaching do they receive?

15. Are you satisfied with this record of your community?

16. What illustrations of the value of knowledge of the pupils' heritage can you add to those given in this chapter?

17. Of what special needs in your pupils are you conscious?

18. How are you attempting to meet them?

CHAPTER TWO

Work in Harmony with the Laws of Development

One cold, rainy morning of last year, New England was thrown into a state of consternation by an earthquake. We had thought ourselves stable so far as the earth beneath our feet was concerned. In my own home the shock was distinct. The rumble was accompanied by swaying pictures and falling dishes. For days the earthquake was the one topic of conversation. I went into town on the train with a group of young people who were discussing the helplessness of human beings in the presence of nature's apparent caprices. They recalled the horrors of the Japanese earthquake and expressed their admiration for a people who faced disaster so courageously.

"Just imagine," said one, "if the other morning that jolly little shake had been the real thing. Our families all separated for the day, no way to communicate with each other or get together, then a fire and everything gone — gee!" They shook their heads.

"Now in an epidemic," said another, "you can

do something. You can fight it. You know something about it. But this is like a tornado. It is all over before you know it. All kinds of buildings fell in Japan. There was no place of safety."

"Some day," said a third, "people will know the law of earthquakes and how to deal with them."

His words were met with sarcasm and scorn. But he insisted. "Yes, they *will*," he said. "They are studying and observing and they know a lot. They are perfecting the seismograph and they've got some pretty good theories about the kinds of buildings and about water systems for earthquake countries. Sure there's a law governing the quakes. They'll get on to it some day, the same as they have with other laws and then they'll build cities and towns that won't topple over. Look what they've done now with high buildings and with the air-plane and the submarine and radio. Once you discover the laws you can find out how to act."

The boy's auditors though not convinced were impressed. The conversation brought home to me again the fact that in this "lawless age" there is a certain confidence in law and a great desire to discover it in scientific fashion. There is a law that governs earthquakes. The boy's statement of faith is justifiable and we are on the way to the

discovery of some ways by which the disaster they bring may be lessened. People continue to shake their heads over the confident statements of the power of law understood and used, but in the face of man's many triumphs — the conquest of yellow fever for example, and the victories over time and space — such doubt seems weak and futile. It should never be the attitude of the teacher. His must always be that of *faith*. He, more than all others, must confidently expect solutions one day, for present insoluble problems. It is this spirit which will make him a joint discoverer, at work with all those who are searching the heavens and the earth for the answers to man's needs. Every true teacher has had something of the research spirit. Long before the word psychology came into common usage teachers felt sure of law operating definitely in the development of their pupils and the most successful teachers worked in harmony with and took advantage of the laws they saw in operation. Before books or charts called their attention to it, skilful teachers had observed that from six years of age through the ninth year succeeding classes of children showed interest and delight in certain games — "The Farmer's in the Dell," "Go in and out the Window" and many another of the group variety. They observed also that about the tenth year interest flagged and that

zest and spontaneity were lacking if the children were forced by circumstances to participate in such games. They saw the seasonal interests appear year after year as regularly as the birds fly northward — marbles, the vocabulary handed down with the game, hop-scotch, surviving even the limitations of space in city school grounds. They saw repeated the little slips of paper upon which interested girls "*cancelled*" their names and their neighbors', with those of the boys of the school, or in humorous vein *cancelled* the names of their teachers and other adults. Unfailingly came and passed the period when numbers revealed mysteries regarding the future of a girl — her husband to be, her children to be, riches or poverty, and the recurrent periods when the number of buttons one chanced to wear likewise revealed the future. Eager boys bargained and collected every manner of thing, then lost all interest in the collection that cost them so many toilsome hours. Year after year repeating itself in the experiences of succeeding groups of children compelled the teachers to recognize law; law as definite as that which governs the planets. They attempted to work in harmony with it and finally were led to definite study, classification and scientific treatment of it. By this method of observation, study and classification we have come into the possession of all the

knowledge we have thus far acquired concerning those laws which govern the developing body, mind and spirit. In this way we shall learn all that we are to know in the future, of those laws that control the human mind and act and react upon the spirit and the body. Every teacher must be an observer that he may contribute the results of his observations to help test the theories being advanced. Every teacher must carefully experiment with the theories to test their truth. Man is now at the dawn of an era when the scientific research spirit, for a long time turned almost entirely toward the materialistic phases of life, is to be turned upon the spiritual phases. Man is determined to discover the ways and means of dealing with man in such fashion as to avoid or be able to cope with disaster.

A People of Many Theories

At the present hour we in common with all peoples have a multitude of theories regarding politics, business, education, religion and human relationships. These are largely untested but must be tested if we are to be able to escape from the chaos into which some of the old-time theories have plunged us. In the field of religious education there are almost as many theories as there are theological schools and training schools. The various schools of psychology — "practical," "applied," "busi-

ness," "educational" — whose theories are today profoundly affecting the teaching of children, differ even more widely. We cannot attempt in a study like this even to briefly describe these varied theories but we can accept the fact that man is intensely interested in his own and his children's spiritual development, realizing that unless both he and they are redeemed morally and spiritually, the elaborate structure he has erected and called civilization cannot stand. So we find him searching the depths of his own mind and earnestly studying the minds of his children, for the purpose of finding what he calls *the way out.*

The teacher of religion believes that he has "the way out" but he knows he must discover how to present it to his pupils in such fashion that they can and will accept it. Therefore he searches through the maze of theories for fundamental principles and laws.

The Things that are Certain

Of some things one may be very sure. He who works in harmony with law has every advantage on his side in the struggle to win the goal. He is assured of a large measure of success.

Childhood does *develop.* It moves from stage to stage in periods of growth. While we cannot mark off the exact age when each successive phase of its development is dominant we

can do so with a reasonable margin allowed for the exceptions to the general law. When we have reckoned with environment, inheritance and the variations in development caused by them, we can be even more certain of the stability of the *general* law.

We can know that from the third through the seventh year the body of the child grows very rapidly; that activity is constant. It is the "Can't-you-keep-still-for-one-minute?" period for the impatient mother. If we work in harmony with the law we shall not repress this activity by autocratic authority that demands a long period of folded hands but we shall *direct* and so control it. We shall provide things to do which afford variety and interest. It is the period of measles and chicken-pox, whooping-cough and the other children's diseases; we must watch carefully the physical condition of the child and strive for a type of community life in which contagion and physical handicap shall be kept at a minimum. We know that the play instincts are dominant and the normal child will, if opportunity be given, reveal much ingenuity in converting the material about him and the experiences of his elders into constructive play. We know that we must direct the play instincts in such a way as to allow a wide margin of individual freedom. It is a good time

to "let him alone" if he plays happily without mischief.

I remember a six-year-old who lay on the living room floor, his head under a table that stood in the corner. He mumbled to himself and made a strange motion with one hand while the other was held stiffly against the leg of the table. Every few moments his mother would say, "Billy, why don't you get up and play with your puzzle-box?" or again, "Why don't you play your new snap game?" After persistent questions on the part of his mother, he half turned and, without removing his hand, said angrily, "*Stop why-don't-ing me*!" and went on mumbling. A final groan on his part brought the end of his mother's patience and shaking her young son she bade him get up from the floor and play sensibly unless he were ill. She did not question him about his strange behavior under the table. That night when he was going to bed and we were alone a few moments, I sought to discover the meaning of the performance which had so annoyed his mother. I found that in school he had listened while an older boy rehearsed a poem to be recited in a Friday entertainment, in which Billy himself had a part. The poem told the story of a boy in Holland who had stopped the leak in the dyke and so saved the country. The teacher, to help the boy recite the

poem with understanding, had evidently described the scene with great vividness. Billy had come home and erected an imaginary dyke in the corner of the living room. The leg of the table was the hole. He must keep his hand over it no matter what he suffered or "Holland would drown" and though he groaned with pain and stiffness he must "hold back the sea till morninglight." Billy was engaged in holding back the sea, murmuring that he must not fail, and groaning over the pain and stiffness. All this thrilling experience his mother continually interrupted by her *"why-don't-ing."* It would have been so much wiser had she left the boy to his own play and given fancy and imagination a chance to do their developing work. We so often follow in the mother's way of error by overzealous efforts to direct.

These are the years when fear, anger and greed show their threatening heads and must be met. Fears talked over with sympathy, traced to their source and met patiently, never with ridicule but with reason, and always with *knowledge* given to the child in a simple vocabulary which he can understand, may save much agony of mind and great physical strain later on. One finds it much easier to stress the sin of *anger* than he does the sin of *causing* anger. It is much easier to quote, "Children, obey your parents," than it is to face

honestly, "Parents, provoke not your children to wrath," much easier to remember "It must needs be that offences come" and forget "Woe unto him by whom the offence cometh."

The habit of getting angry and expressing it in kicks and screams, violent weeping, loud protests, is one for which the child must pay dearly in later life. This is the period when unnecessary and futile clashes may well be avoided and patient firmness should teach self-control. I recently heard a seven-year-old girl engaged in slowly counting one hundred by tens in a clear, tense, excited tone. "See," said the young teacher with a beaming smile as the counting reached its goal, "you are not as angry *now*, are you?" And then I heard a perfectly fine talk about the responsibility for having done a wrong and unjust thing, which made another angry. I listened with deepest interest while the class decided, and finally Bobby agreed that taking Nancy's new red crayon and throwing it to the floor where it lay broken into tiny bits was a just cause for anger, and it was easy to understand why Nancy had wanted to strike him and had to count one hundred very slowly to keep from doing it. Bobby felt deeply the condemnation of his fellows and offered to buy her a new crayon on the way home at noon, which the teacher agreed that he ought to do. I

greatly admired that teacher as with skill and patience she builded right concepts of human behavior. It would have been so much easier to deal in autocratic fashion with the incident, punishing both children "and no questions asked." In the same manner the wise teacher, knowing the aggressive self-interest and desire to possess which develop very rapidly in these years, deals with their manifestations patiently, with a quiet firmness which permits no escape from the consequences of the act of greed.

Because she knows that in this period curiosity, imagination and the imitative faculties are alert and active, while the vocabulary is very limited and attention is possible for very brief periods only, the wise teacher works in harmony with the law. She gives opportunity for the free expression of the imitative faculties, she stimulates and directs curiosity, tells many a story which guides and safeguards the imagination. Her program is varied and the periods demanding sustained attention are short. She makes the nature world, in which the pupil shows a keen interest, her servant and the vehicle by which many a great moral and religious truth is carried to him.

These general methods which the teacher uses in his treatment of the child from three to seven

will form the basis of his teaching process throughout the years. That is, he will through both study and observation note the changes that manifest themselves between nine and twelve, the contrast in the early adolescent years, the very definite changes in the later teens. He will observe the rapid growth of the brain and the comparatively slow development of the body taking place during the later years of childhood; he will watch the sense of justice and fair play develop, he will note the increasing self-interest, the spirit of rivalry, the desire to be conspicuous. He will use the increasing powers of memory and imagination which become evident and perceive the changing attitude toward the fairy-tale, the new appreciation of fact, of mechanical law, of historical events. His success as a teacher will be in proportion to his ability to use these instincts, emotions and interests — to work in harmony with the great common laws of development.

The Same General Treatment at Each Period of Development

As he watches his pupil leave the years of childhood and enter upon the teen years the observant teacher realizes how complex the problem grows. Not only must the boy and girl make the physical adjustments caused by rapid growth and the attainment of puberty, but they must meet the most puzzling and confusing emotional states. This is

the period of bewilderment. There is a new consciousness of sex, and many of them uninstructed do not know how to gain the knowledge that curiosity demands. They become conscious of new and deep emotions as the altruistic sense and the ethical powers develop. They see varying standards all about them and are easily led by circumstances, environment or companionship *either* into the way of self-control, balanced expression of the self-instincts and a normal religious experience, *or* they are led into the abuse of most of the developing adolescent powers.

In the first case we may be reasonably sure of their ultimate welfare. Their natural sex curiosity will be satisfied by frank, clear and definite instruction, preferably by the parents, but if that is not possible, by the teacher or other adult in whom they have confidence. Their altruistic emotions will be given opportunity for expression. Their physical life will be developed by exercise, games and sports; their mental powers stimulated and broadened by instruction which permits discussion, debate and original experiment. They will be given opportunity for dramatics, pageants, glee-clubs, orchestras or choruses. They will be given constant and varied opportunities for expression of their moral and religious instincts and aspirations and as we shall see in a later chapter

they will be guided toward a real and conscious religious experience.

In the second case we have every reason to look upon the teens with dread. Puzzled by the experiences through which they are passing and denied definite and clear instruction, they attempt to satisfy curiosity through knowledge given by companions, regrettable books, stories, cheap and suggestive motion pictures and many another avenue which ignorance seems to be able to discover. Their physical life is often undeveloped because of lack of exercise, no opportunity for sports, no chance for the games that demand and create real development. With minds often retarded, sometimes over-stimulated, with instruction of the iron-clad, mechanical, de-humanized sort, or, more often, having left school early, *no* instruction save that given by the cheaper grade of newspaper, they face defeat in these critical adolescent years. Denied dramatic expression under guidance, they develop a hero-rôle in which they express themselves through crime, at first petty, but rapidly developing into more serious forms. Having no resources and finding life dull they seek thrills through adventures that promise danger and involve risk. One cannot stand, these days, in the presence of any group of reformatory or prison men without being overwhelmed by the

mere fact of their *youth* and deeply impressed by the *possibilities* that have been wrecked. Having left school early and having had practically no religious training save as little children, and no real religious experience, the majority become the victims of their own untrained minds and undisciplined instincts. Here and there are the exceptions, with mind *over*-trained and emotions strangled or starved — often with a body that in early adolescence fails to function normally.

The teacher of the adolescent, realizing all this, is eager to discover the laws that govern these baffling years, that he may not fail to take advantage of them. He knows that psychology has not reached the definite scientific stage as yet — that we are in the period of research and experiment still. He knows that just as generations ago astrology reached over into the realm of science and became astronomy, so psychology will reach in days to come into the field of true science. Meanwhile he welcomes any light or any assistance that can come through the various mental tests, measurements, study of complexes, data gathered from experiments with both the repressed and the fully expressed desires and emotions. He does not use the new terms glibly nor accept them without reservations, but he tests them. He realizes the need of all the information

and knowledge concerning the obscure sources of human action and reaction which it is possible to gain, in order to help his pupil along the road to character and freedom.

A Word about the New Terms

In a very short time they will not be new — these phrases and terms strange to the thinking of the untrained teacher and new to the student of psychology of fifteen years ago. Twenty-five years ago the word *adolescent* was as foreign to the vocabulary of the average teacher as the word *libido* is to the vast majority of the teachers of religion today. In one of our conventions at that time a leading superintendent in the field of religious education declared that he had worked with hundreds of growing boys and girls and had "never seen any of these *adol'escents*" and did not propose to be worried about them. He uses the word easily and naturally now and occasionally gives a very good talk on the problems of the adolescent period. He has accepted the term. But he speaks very scornfully of complexes and will not listen to suggested project methods. He fails to see that all old truth and old terms were once new and all terms at present new will in turn grow old. As time passes the grain of truth remains, the error drops away as in the economy of God it seems designed to do.

To understand fully even what is already known about the theory of complexes would involve preliminary study and special courses at good colleges or universities, or exceptionally good extension courses. For the average teacher in the church school these are not possible. We look forward to the day when churches will have their own directors of religious education or the community will share such a director, or support a community training school where new knowledge may be given and tested at close range. Meanwhile a few brief definitions in simple terms may assist the teacher who must depend upon books, yet finds the helps furnished him and reference books recommended difficult to comprehend because of the constant use of terms unfamiliar to him.

According to Tansley, one of the wisest and most scientific of the present research workers, the word *complex* being used so freely at the moment may be defined as follows:

"A complex is a well-defined system of ideas and emotions created in the mind by the play of *experience* upon the primary forces of the mind — *the instincts.*"

The "*universal complexes*" which mark the way of human conduct are determined by the great dominant instincts which most modern psychologists agree can be put into three classes: the *self*

or *ego instincts*, the special social environment or *herd instincts* and the reproductive or *sex instincts*. These three groups of instincts according to present psychology bear the burden of the mass of human conduct. Briefly and very simply, if the ego-instincts could at once when stimulated express themselves in action, satisfaction would follow for the time being; if the herd instincts could express themselves in the social environment or the sex instincts could result in normal love and marriage satisfaction would follow. But such immediate translation of instinct into action is impossible. There is constant warfare *between the instincts* and the theory is that when special instincts in various personalities are denied action and full expression they seek indirect or substitute satisfaction — not always meeting with success. The success with which one harmonizes, balances and wisely satisfies the complexes determines character.

Repression is prevention of the registration of the instinct in the conscious mind. The present theory of the danger of repressed instincts and desires has only reached the theoretical stage and is by no means proven.

Sublimation is a term coined by Freud, to denote the transferring of psychic energy connected with some primitive instinct to a non-primitive or higher purpose.

The Primary Unconscious. The part of the mind whose contents do not enter consciousness, yet are not prevented from doing so by repression.

The Unconscious. The part of the mind whose contents *are* prevented from reaching consciousness.

Hedonism. So far as the psychologist is concerned it is the doctrine that all human behavior is the result of seeking pleasure or avoiding pain.

Libido. Freud uses the term to define psychic energy attached to the sex-complex. Other psychologists give it the wider meaning as *psychic* energy analogous to *physical* energy and attached to *any* complex.

Suggestion. The acceptance by the mind of propositions without the use of the reason. Auto-suggestion — the proposition made by the mind itself.

Conation. The tendency of the mind to do something — to act.

Psychoanalysis. Methods devised by Freud for discovering repressed mental contents.

No matter how rapidly new knowledge may be discovered and old theories modified, the teacher who accepts the fact of law in the universe will travel, as we have seen, along the open road. He will be thrilled by new glimpses of law in operation, as Galileo was

Accepting the Fact of Law

thrilled by the laws of God registered in stars and suns. If his pupils are living in the period of the sixth to eighth years he will bring all his mental faculties into action through the use of the knowledge he possesses regarding the *child himself*, and the *teaching material* which is best fitted to stimulate right action. If his pupils be in the critical years of the middle teens he will know the dominant characteristics, will test the theory of complexes, will attempt to sublimate or *turn into higher channels* the primary instincts engaged during these years in such fierce conflict with one another. Because of this keen observation of his pupils, he will be able to note reactions to the various methods by which he tries to teach and will choose the most effective, he will make definite attempts to change the undesirable environment and to overcome limiting inheritances of his pupils.

Ignorance of law as it touches the development of man, as anywhere else in the universe, means *waste*, often defeat. Knowledge of law and the application of it means a minimum of waste and some assurance of victory. The Boy Scout organization succeeds with certain ages because it works in harmony with the deep fundamental laws that govern the period of years when it does its most effective work. Sometimes the school,

sometimes the church, often the home fail to touch the boy at this period because they work in ignorance of, or in disobedience to, those great laws. The girl in middle adolescence often becomes vain, selfish and rude, perverts the imagination and emotions, plunges into dangerous pastimes without restraint, all because she is herself ignorant of the great laws coming into full power within her, and is surrounded by people who may be intensely interested in her welfare but without knowledge of the fact that the law demands that she shall have sympathetic understanding, interesting tasks, beauty, poetry, room in the program of her days for romance, for good times, for deep religious and altruistic appeals and opportunity to express her response.

The lad riding into town after the earthquake was right, "Once you discover the law you *can* find out how to act." The *law* is a glorious, majestic, challenging thing when one sees it in operation. Though it be seen but dimly, separated by great, dark spaces of mystery, it is like a call to worship. When one uses law, finding it to be a willing and efficient servant and succeeding through obedience to it in stirring young souls to high action and in patiently developing in young lives the character that will stand tests, he knows that he is sharing in the use of the great instru-

ments of creation; he becomes conscious of the presence of God.

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. What should be the teacher's attitude toward "the power of law understood and used"?
2. What were some of the discoveries made by teachers before the study of psychology became general?
3. What purpose is served by the study of psychology?
4. What should be the teacher's attitude toward "theories"?
5. What are some of the "laws" on which the teacher can *count* with a large degree of certainty? Add to those given in the text.
6. Name the outstanding characteristics of the periods of early and later childhood?
7. What differences are noted as the adolescent years approach?
8. With what special instincts and feelings must the teacher of the young child deal?
9. Discuss methods of dealing with them. Give illustrations in addition to those used in the text.
10. What new mental and physical conditions must be met by the teacher of adolescents?
11. Discuss methods of meeting them. Give illustrations in addition to those used in the text.
12. What should be the attitude of the teacher when at various periods in his teaching experience "new psychology" appears?
13. What should be the attitude of the teacher toward any "new terminology"?
14. Give a simple, untechnical definition of "complexes" as you understand the word.
15. In like manner define repression, sublimation, the primary unconscious, the unconscious, hedonism, libido, suggestion, conation, psychoanalysis.

16. Keeping in mind that the definitions as we have given them are general and incomplete, of what assistance are they to the untrained teacher?

17. Are you interested to pursue these subjects further?

18. What is the result of "ignorance of the law"?

19. What does the confidence that "the universe is undergirded, and controlled," do for the teacher?

20. What does the teacher's confidence in *law* do for his pupil?

CHAPTER THREE

Take Advantage of the Best Methods of Teaching Him

Like every great leader Horace Mann made many statements that are so fundamental in their revelation of truth that they are not confined to the day in which they were spoken. One of the truest things he said in those earnest appeals to parents and teachers was, "Where anything is growing one *former* is worth a thousand *reformers*." If all those who have any part in the training of childhood and youth — parents, teachers, the community in general — were once profoundly convinced of the significance of that statement they would work together to bring about many changes in our present methods of instruction. Within the teaching profession thinking people are continually impressed with the artificiality of a large proportion of their work. They are eager to find ways by which the subjects taught so faithfully, to pupils who are supposed to do their part by *listening* and *absorbing*, shall become vital, shall awaken that interest and unconscious attention which result in real education. They know that more than all else our pupils need to have

awakened within their own minds the desire to learn, the hunger for knowledge. To these teachers a group of pupils anywhere along the line from first grade through college, who, ranged in rows on seats or benches, sit half-listless or wholly indifferent while the instructor deals out information is a pathetic sight. The "new education," faulty and limited as it is, reveals an attempt to set befor the pupil an open door through which he will *want* to enter that he may explore for himself the interesting things he sees beyond it. The problems to be met in this attempt seem almost insoluble because modern life is so complex.

"I believe in '*chores*.' I would like to have Charles fetch the wood and coal, assuming responsibility for that one task, for example," said a friend, "but I live in a suburb where we have a central heating plant."

"And I," said his companion, "have two boys and a girl and live in the sixth floor of an apartment house. You should see my attempts at farming on the roof."

" 'Give them something to do,' is a very easy statement to make, but to provide something is too much for me," said another. "What *can* they do unless you create jobs that do not need to be done — and then they are not interested."

These spontaneous statements which followed

the address of a man deeply interested in the training of children, state the problem very clearly. Yet merely because the task is difficult does not excuse us from the attempt to perform it. All life is being readjusted both in the city and the country. The economic problems are baffling, the industrial problems most serious, the moral and ethical problems most confusing — it is not strange that the educational problems in public and private schools, in colleges, in schools of religion of every type should have become more and more bewildering. The new methods, feared by some, doubted by some, ignored and dismissed from consideration by others, are an attempt to understand and meet intelligently the maze of changed conditions, in order that the pupil in years to come may not need the *re*-former, with the inevitable waste with which his work is always accompanied. The attitude of the true teacher toward this attempt, whether he teach mathematics or religion, should be that of one who studies the new method, tests it and keeps for use anything in it that he finds good.

The Project Method

The project method is such an attempt. It suggests that here lies a possible way to vitalize the learning process and escape from some of its superficiality. The word *project* we remind ourselves means a

plan, a scheme or device — it is not a formula. Those who advanced the project method as a means for coping with present conditions have accepted and believed in the theory that one learns by *experience*. In order to be of real value the experience must fit the individual to meet the conditions of his own life more satisfactorily and to adjust his life in such a way that it will give most to, and receive most from, society as a whole. But if the experience is to be of real value it must be worked out in whole-hearted fashion, with sincere interest and an expenditure of energy and intelligence. More than that, if it is to be of any real value it must have some definite connection with life. Some of us spent many weary hours long ago in learning square measure but it never occurred to our teachers to suggest that we measure floor or hall or playground; we learned tables which we never used and we did not become conscious until years afterwards that men actually used these figures and solved these problems every day. When the experience as in this case has nothing to do with life it loses its value.

The best type of project-teaching furnishes more than the individual experience. It provides for group experience so that class or club may work together on a plan that will be of value to all.

Long before the term project was used teachers

in rural churches and city schools worked out true projects. Barrels were packed for missionaries, outfits were made for babies in orphans' homes, Thanksgiving dinners were furnished, Christmas boxes packed. In the public schools bread-boards were made for mothers and paper-cutters for fathers; even bookcases were attempted by the venturesome. I saw years ago a very lovely doll house made by a group of boys and girls working in a church basement where a room had been prepared for what was then called "sloyd." The girls had an old sewing-machine with which they added finishing touches to house furnishings and dolls' dresses. When completed house and dolls went to the Crippled Children's Home. I saw great bunches of daisies and buttercups each with a letter attached by red ribbons, sent one July day to the city from the fields surrounding a small country church. A photograph taken of the children in a narrow, dirty street as they received the gift brought by representatives of the group went back to the little church. I saw the members of a Christian Endeavor society making a careful investigation of the home conditions of pupils who left school to work on special permit and the conditions under which they worked. The leaders of these children and young people did not know that they were supplying projects

but as we saw in the previous chapter their experiments and discoveries opened the way for scientific study and testing of the method. The progress of this study is marked by such terms as apperception, correlation, motivation, with which teachers in general soon became familiar, as they are now becoming familiar with the term *project* and the idea that in the future courses of study life-problems and life-requirements will be the basis of outlines rather than subjects, subject-material, extra-curricula work, etc. That we need a new basis most teachers are convinced, that the project as at present conceived can furnish it they do not feel certain. It must be tested. It is worth testing.

The Multitude of Projects

One readily sees that the project method would and does place great responsibility upon the ingenuity of the teacher, for since life situations and needs are to be met the projects will be as varied as the age, mental equipment, and environment of the pupils. In a sense all life is made up of a series of projects, but to us in its educational sense the projects are confined to the experiences which have value in *fitting the pupil for life.* Even with this restriction of the use of the term it is impossible to indicate in a study like this specific projects which the teacher of religion may use. There is, however,

a most helpful, practical and suggestive book which treats the subject of projects and gives a classified grouping of reports on definite projects worked out for all ages in the church school. It should be made available to every teacher. It is "The Project Principle in Religious Education" by Erwin L. Shaver and is published by the University of Chicago Press. In one of the bulletins of the "School of Religious Education and Social Service," Boston University, Dean Walter S. Athearn gives us a most suggestive study under the title, "An Evaluation of the Project Method as an Instrument of Religious Education." It will give further light to those teachers eager to become familiar with new methods of meeting the problem of building character.

Mental Tests and Standards of Measurement

Among the many new methods demanding the teacher's attention are the various forms of intelligence tests, by which can be determined the mental capacity and attainments of the pupil. The Binet tests, the tests used by the army, special tests arranged by local schools and colleges are all being used to help place the pupil where he will neither be retarded by progress too slow, nor plunged beyond his depth, there to become so discouraged that he believes himself to be inferior to his fellows and incapable of taking his place with them in

life — a most disastrous result. In the process of developing the graded system great emphasis was placed upon *age* as the determining factor in placing the pupil. We know today that while the general law of age holds as a guide, many pupils of fifteen or seventeen years have never developed beyond ten or twelve and a surprisingly large number of adults are still mentally in the years of the teens. The intelligence tests are a very real aid and all teachers of religion should be able to use them that they may choose the lesson material and method of presenting it best adapted to reach the mind whether it be above or below the average. The "Committee on Social and Religious Surveys" formed during the Inter-Church World Movement have made very suggestive and helpful surveys which will prove of great interest to the teacher seeking the best methods. In "The Indiana Survey," edited by Walter S. Athearn, the *teacher will find a reference book* of high order. In it he may study certain standards by which he may measure the success of his own teaching as reflected in the responses of his pupils to moral and ethical problems; tests based upon true and false statements to be checked by pupils; model lessons, and discussions of projects and socialized recitations. When every church school, or group of schools, is able to supply the teachers with a

library of training course reference books it will not be difficult for the average teacher to become familiar with the best we have on the *method* side of the teaching process. It should be the aim of every large church or group of smaller churches to provide its teachers with such a library.

Background

It is almost impossible for the average teacher to realize how very little the Bible may mean, even in a land which is nominally Christian, to one wholly without background. There still lingers a belief that there is something magic in the great Book that can penetrate ignorance and indifference and make itself understood. But this is not true. There are in the Book great life principles that appeal to all who will read it even though they be greatly limited. But there is also a wealth of material which, *if understood*, would make our Bible for the pupils of this day a new book. Though the Bible continues to be sold in gratifying numbers, still it is for the vast majority of the world an unknown book. The proportion of students who study it in colleges where it is not required is small, the young men and women of college age who are in business confess that they do not read it or study it save in rare instances where some fine teacher or leader has organized a popular Bible class. For the girls of college age who have entered into the mad whirl

of social life and the girls of the same age hard at work in industry it is practically a closed book. This age reads but little and were the Bible not the subject of sermons, did it not form the content of the ritual it would be as unfamiliar as the writings of Chinese philosophers. When the youth of this period in small groups is led under special circumstances to read its prophecies or its New Testament records, it seems utterly lost. "I don't understand it;" "I don't know what it means;" "I can't get interested in it," are frequent comments. There is no background against which the vivid scenes may stand out clear and challenging. This was brought forcibly home to me awhile ago when I went with a group of girls to hear a lecture on the Bible. The speaker drew a telling picture of all the varied associations that made the book precious and sacred. He described the grandfather reading it night after night in the old home on the hill, the boy listening, absorbing, often sharing in, the reading. He gave a picture of a mother reading it to her children on Sunday afternoon and what that scene meant to him, as a grown man he now looked back upon it. The address was unusually sincere and appealing, but it did not appeal to these girls. The man on the platform forgot, as we all so easily forget, that the picture so dear to him recalled *no* associations for

them. Their grandfathers had not lived in the little home on the quiet hilltop but were living now in apartments in the suburban town. They said that their mothers never had read the Bible to them on Sunday afternoon; that in fact, they had never seen their mothers read it; that they themselves studied the part assigned for the lesson but did not read more. It did not "thrill" them when they heard it read in church. They were just average girls, seniors in the high school. I have every reason to believe from a rather wide experience that they are typical of the majority. The Bible is not, as it was for the girls and the boys of the past, definitely associated with their lives. They can never look back in after years and find it the center of sacred memories of home. They have the Bible still, but not the background against which it stands out personal, and beloved.

Since these things are so, and one may not take for granted the home associations and the daily contact with the Bible, the teacher must seek other methods of interesting his pupils in its content and its relation to life. With the little child it is easy, for the stories are an open door and their connection with daily life can be made without difficulty. As the years pass the task grows more difficult and I seriously doubt whether a true vital interest can be awakened and maintained unless

the teacher is able to interest the group of boys and girls in the dramatic events of both Old and New Testament, dramatizing in words, or in fact, great scenes that will leave a lasting impression upon the mind. If the teacher can direct easily and simply the making of a pageant, as the children themselves give suggestions, choosing the words for prologue and epilogue, he may be sure that the characters will not be forgotten. I saw a class of girls and boys in the early teens give pictures from the book of Amos in this manner recently. One group recited the words with dramatic intensity while the silent characters on the platform enacted the scenes. Every pupil had studied the book earnestly and faithfully and I am sure whatever else in the Old Testament may be forgotten Amos will remain for years to come.

Because of years of experimenting and testing I believe that a real interest in the Bible itself may be awakened during the teen years and the early twenties by giving to the pupils, as a background, the fascinating story of how the book came to us and something about the men who wrote it. I have seen succeeding classes for years deeply interested in the men who in the past *copied* the Bible, first by hand, later through the printing-press. When I have given them the story of the men who *trans-*

Real Interest May be Awakened

lated it, from the first Greek and Latin translators down through the centuries to the African prince at present in Harvard putting his own spoken language into written form for the first time, using for the purpose the book of Mark, they have been deeply impressed. I have watched them as they examined the fac-similes of pages in various tongues, the New Testament in Oriental tongues, the copies of the Psalms in Old English, and have seen them turn to their own Bibles with new respect.

I am sure too that one can awaken in this generation a very real interest in the Bible through *special* studies of its prophecies, its poems, and its biographies, when the chapter and verse method will fail. I know that a deep and genuine interest can be awakened through study of the discoveries of modern archeologists.

I have seldom found any experiment more rewarding than one made by a series of comparisons of the Bible and other sacred books. The class was in the later teen years. The Hindu and the Vedas of India given very simply, Shintoism and the Ko-ji-ki and Ni-hon-gi of Japan, Zoroastrianism and the Parsi faith with the sacred Avesta of Persia and India, Taoism and Confucionism with the Tao-Teh-King and the classics of China, Buddhism, with the sacred Tripitaka which is

found all over the East, Mohammedanism and the Koran in Turkey, Egypt, India and other Moslem countries were a revelation to them. The teacher may find material for such a study given in brief and clear fashion in "The World's Living Religions" by Robert E. Hume published by Scribner.

We closed this study with a written review by each pupil of the great outstanding teachings of the *Christian* faith and a brief description of the Bible — our sacred book. We followed the discussion of these statements by reading a paragraph from the printed report of an address given by Rev. Stanley Jones of India at the missionary conference in Washington which seemed to deeply impress the class.

"Some time ago," said Dr. Jones, "I tried to compare what the different religious systems had tried to produce, what the end and aim of the whole program had been. Here was Greece; Greece said 'Be moderate, know thyself'; Rome said, 'Be strong, order thyself'; Confucianism said, 'Be superior, correct thyself'; Buddhism says, 'Be disillusioned, annihilate thyself'; Hinduism says, 'Be separated, merge thyself'; Mohammedanism says, 'Be submissive, bend thyself'; Shintosim says, 'Be loyal, suppress thyself'; Judaism says, 'Be holy, conform thyself'; Modern Materialism says, 'Be industrious, enjoy thyself';

Modern Dilettantism says, 'Be broad, cultivate thyself'; Christianity says, 'Be Christlike, give thyself.' . . . A leading non-Christian said to me one day, 'Can you put your finger, Mr. Jones, upon some things in your religion that we do not have in ours?' I said, 'Shall I tell you in a word?' He said, 'If you can.' I said, 'I *can*. You have no Christ.' "

A Constant Search for Better Methods

One is impressed these days by the fact that no one in the business or scientific world is satisfied or content with his present product. He constantly seeks to improve it. He is moved by a deep desire for the best that it is possible to discover. One sees this in the air-plane industry as he watches the *research workers* with all their energies concentrated upon the search for a better way, or as he follows the mechanicians bending every effort to the task of perfecting the parts. Not only do they toil to make a dependable motor, wings that can be adapted to varying conditions, parachutes for emergency use, but they are hard at work upon a plane which can fly *without* a motor and are on the way to its discovery.

One sees it in the radio field. "We used to place the batteries in this fashion but experiment proved that it could be done in a much more satisfactory way. Look at this!" the demonstra-

tor says with enthusiasm. Then he shows you the huge, crude, awkward horn of a loud speaker, saying, "We did not have to keep that long. Look at this!" and one turns to a beautiful table of artistic design upon which is a lovely vase of flowers. The demonstrator touches a spring and a panel opens. Adjustment is made and the sweet strains of Shubert's Serenade reach us from a broadcasting station miles distant. With a smile the demonstrator says, "We shall have something even better than this before long."

This is the attitude of the true teacher — seeking something better while using the best that it is possible for him to procure. He knows that unless he is able to develop *character* to create moral and ethical standards which will be accepted and obeyed, the business of the manufacturers of air-plane, radio and every other thing on earth is doomed. *He knows the materialistic civilization about him cannot survive unless redeemed by true religion.* He realizes the importance of the thing *he* hopes to produce, so seeks the very best in material and method.

Like the manufacturer, the teacher knows that he can count on certain practically unchanging requirements, no matter what new methods he may use. The teacher knows that every lesson he teaches must have an *aim* definite and clear —

it must be purposeful. He knows that as he keeps his own mind on the goal *he must know the content of the pupil's mind* in order that he may lead him from the known to the unknown — give him new truth growing out of the old. He knows that he must make constant comparisons — *this is like this* — that he must make wise use of analogies, clear, simple, without too much of symbolism. He knows that he must help his pupils to reach fair judgments by comparison of concepts. He must help them to reason, by means of inductive teaching, presenting the particular instance, act, or event and helping them reach out to a larger general truth; or by the deductive process, presenting the general truth and leading them to prove it by the many particular instances. Often he will use both inductive and deductive methods as he proceeds through the reasoning process to his goal. He knows that he must be a master of the *question*, never content with the careless method by which the question is directed to one pupil while the rest sit by inactive; never content to ask the leading questions whose answer is an obvious yes or no; never indulging in the time-wasting habit of repeating the answer to the question as it is given. He knows that his questions must be simple and direct, must lead to thought in a challenging way, as did the questions

of Jesus: "Which was neighbor to him who fell among the thieves?" "If his son ask bread will he give him a stone?" "Who do men say that I am?" "Whose figure and superscription is this?" "Do men light a candle and put it under a bushel?" "What are the commandments — how readest thou?" The very question searches the mind. The teacher knows, too, that repetition and drill must be given, not for so long a period that it exhausts interest, but varied, stimulating and recurring often enough to make sure that essentials are fixed in the memory ready for use when the time comes. These cogs in the machinery of the teaching process one may rightly term "an absolutely necessary part of the teacher's method equipment."

A Greater Freedom

In all the changing methods of approach both to the pupil and to the material, we are encouraged by what seems to be a greater freedom, that ought to count for much in the making of character. The teacher is no longer a king upon a throne presenting as gifts such bits of knowledge as he thinks his subject pupils ought to have — he is rather a *leader* in a *search*. He says not *go* and learn but *come* and learn, not *thou* shalt, but *if thou wilt thou mayst.*

"How have you been spending your free hours this week, Jack?" said a teacher recently, as a

tall, fine-looking lad of sixteen approached her desk. He gave a remarkable answer. "I wanted to know something," he said, "so I went to the laboratory. Believe me, I've worked the last four afternoons. Guess I've got it now but I won't tell you about it till Monday when I'll be dead sure."

That answer indicates the real process of education — I wanted to know — I went to the laboratory — I think I have found out — I want to be sure. If one can so teach that his pupils *want to know more*, so instruct that *they know where to go to search for further knowledge*, so prepare them *that they can find out by patiently working at the problem*, and so imbue them with respect for truth *that they are not content until reasonably sure they have found it*, then and not till then has he placed the feet of the learner on the true ladder of learning, started him upon a highway of education which he will never leave till life is done — and then leave it wanting to know more.

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. Discuss the quotation from the address by Horace Mann.
2. What is the general attitude of the public mind toward the reformer?
3. Can you explain it?

4. What should be the teacher's attitude toward the "reformer"?

5. What should be the teacher's attitude toward new methods stressed from time to time?

6. What is meant by the project method?

7. Give illustrations of the use of this method as you have observed it.

8. What *projects* have you used?

9. With what results?

10. What special requirement should all projects fulfil?

11. Discuss mental tests and standards of measurement.

12. Have you made any effort to secure for your church or community a teacher's reference library?

13. How do you secure reference books?

14. Of what value do you consider community or state surveys?

15. "While the Bible continues to be the world's best seller, it is to the vast majority an unknown book." What evidence have you for or against this statement?

16. Why is the Bible not read more widely?

17. Do you consider that some knowledge of the names of the religious and sacred books of peoples other than Christian is of any value to you as teacher? To your pupil? *What* value?

18. Compare the background of the pupil of the past and that of the present as he studies the Bible. Does the pupil of the present have any advantages over the pupil of the past? Illustrate your answer.

19. Discuss methods in addition to those given in the text by which interest in the Bible may be awakened.

20. Repeat from memory the paragraph quoted from the address of Stanley Jones. Discuss it.

21. What does the term "research method" mean?

22. Name the characteristics of good questions.

23. What is meant by "the greater freedom" in education?

CHAPTER FOUR

Guide His Imagination and Emotions

You will remember that in our study of the value of the imagination to the teacher himself (part one, chapter three) we saw that images being formed in the mind depend very largely upon what we called the raw material. Every thoughtful teacher as he prepares his lessons is conscious that he is not only adding to the knowledge and experience which have previously been given the pupil, but he is furnishing the material which will form the basis of *future* images. The hand of the present is always upon the future as the hand of the past is upon the present. To the conscientious teacher this is a serious thought. It helps him to choose his materials with great care, to think carefully about his illustrations, to be ever on the watch for personal prejudices or limitations that may be passed over to the pupil.

The imagination furnishes the main channel through which the past and present get their grip upon the pupil's mind. It is interesting to analyze the concepts of historical events as revealed by pupils. I was a listener to the conversation of two boys of twelve as on the nineteenth of April

they returned from a celebration at Concord and Lexington. One of these boys is a product of the South, the other born and trained thus far in a city in Vermont. They are cousins. Both were in Boston for a wedding and had greatly enjoyed all the interesting spots to which for a week after the ceremony friends had taken them. In their conversation they turned from the Revolution to the Civil War and discussed freely with a good deal of excitement the names of great battles, the subject of monuments and memorials, the righteousness of the war and whose "fault" it really was. As they became more intense in their feeling and a quarrel seemed imminent over the subject of memorials and celebrations of special days, I told them of a wonderful parade I had seen one Memorial Day when the soldiers of the Confederate Army and those of the Union Army *marched together* and decorated the graves of their heroes *together*. I suggested that this was right since both had great heroes, wonderful, daring, courageous souls who sacrificed and suffered and died for what they believed right. I drew a vivid picture of a southern soldier and a northern soldier saying good-bye to their families, of their first battle, their wounds, their imprisonment, their death, their patient, fine courage, and said that both sides should honor both, because both

gave all they had — their lives, for the great thing they believed right. There was some response but after a few moments they went back to their first concepts — to the northern boy the southerner was a rebel, not a possible hero, to the southern boy the northerner was a Yankee tyrant and *could* not be a real hero.

These boys are *only* twelve years old. They know very little of American history and practically nothing of world history. Reason and judgment are just beginning to develop, they cannot see events in sequence or relationship, their concepts are little and limited and yet each has in his mind an image which years of further study will find it very difficult to remove. Where did these boys get their images? What are the sources of their concepts? We know that environment had its part, that it preserved tradition. We know that away back in primary school days there were celebrations, Memorial Days, with talks by old veterans, and on those days each boy absorbed much from words spoken in the home, in the church, in the school. We know that text-books began to give form and substance to vague early images, that teachers strengthened the form and substance and gave it life, until the imagination becoming constructive, each lad had created his own Civil War heroes — and they differed widely.

It was a great day when some inspired teachers north and south taught their children a new type of Memorial Day song. Neither of these boys had been taught it, nor had they ever heard it, but a group of northern and southern boys and girls meeting together at a conference sang it and their later concepts showed the effect it had upon their image of a hero. They sang clearly there at the brotherhood service of the Vesper Hour by the lovely lake —

> "No more shall the war cry sever,
> Nor the winding river be red;
> They banished our anger forever
> When they laureled the graves of our dead —
> Under the sod and the dew,
> Waiting the judgment day,
> *Love and tears for the Blue*
> *Tears and love for the Gray.*"

It was evident that in this group each had a deeper love for his own heroes and a greater respect for the heroes of his neighbor. But the two twelve-year-old boys still held to their doubts as to the possibility of "a *real hero* on the other side."

Just as the images determining the thought of the boys in their heated discussion on the road from Concord to Lexington were given them by some form of the teaching process, so all concepts are given, all thought determined for the vast majority of the human family. This makes one

both hopeful and despairing, for he is certain that right images, free from ignorance and prejudice, *can* be given and that if they *are* given true concepts will follow. He knows that in a short time this would mean the triumph of truth, but he is deeply conscious of his own and his fellow teachers' limited concepts and of those of the community about him. His task is plain — he must examine with conscientious care the *material* in text-books, in talks, in activities and experiences which are to be given to his pupil. Will they build up in the mind as the imagination gives them life — *hate, a false pride, conceit* — or will they develop a sense of true pride, desire to understand others, a generous spirit of appreciation of good everywhere? If the former it must all go, if the latter it must be cherished and presented faithfully and repeatedly until it becomes the developing youth's attitude towards life, the attitude which will seek truth and in time overcome prejudice.

Undesirable Images

On the evening of a recent holiday I went with friends to see the film production of a popular book of the year. The only seats we could get placed us just behind a noisy group of young people who were evidently "movie fans," since before the curtain rose they discussed a long program of pictures they had seen, names unfamiliar to us. Only one of

them had read the book whose screen version we were to see. As the film proceeded with its story, their comments were frequent and most disappointing. The desperate struggle of the heroine to meet the demand for a great sacrifice was lost upon them. They thought her, as they frankly said, "a fool." When the scenes showing the great moral struggle on the part of the young man were given, they said, "Go to it, boy; don't let the Ten Commandments bother you." They showed deep appreciation of the evidence of wealth in the homes of the young hero's friends, and gave every evidence of approval of his growing prosperity, even though it was won through the sacrifice of every ideal of his boyhood. When they saw his apartment with its Japanese servant and all the suggestions of a generous supply of money, they greeted it with, "That's something like," and the scene in the great hotel was witnessed to the accompaniment of, "That's the life," "Oh boy!" "Jack, that's where you've got to take me afterwards."

The young man's sacrifice of his great ideal, in order to make money quickly, seemed right to them. "The girl should have seen that to stand by his early dream would have meant years of poverty." "He would be an old man before he had anything," they agreed. They strongly dis-

approved of the end of the story. "He should worry," they said disgustedly as they moved hurriedly along with the crowd. "He can have anything he wants. He'll find a girl that *won't* turn him down."

I was so eager to see how a different group would react that a few days later I took one made up of boys and girls who are deeply interested in various forms of church activities, good students full of life and "pep." The effect was exactly the opposite. Only two had read the book, but their admiration for the heroine, their quick response to her struggle to keep her ideals, their reaction against the hero and his new friend with her selfish passion for his success and her careful scheming to bring it about, were most interesting. As they saw him in that home of wealth surrounded by commonness and vulgarity of spirit that no artistic effects could successfully hide, one of the boys remarked, "She's got him now all right; he'll never be satisfied to work for what he'll get out of his profession"; and a little later on when the picture showed the truth of his prophecy he said softly to the girl beside him, "Aha! I told you so — a friend of mine has done just that — too bad!"

The climax of the story seemed fitting to them and they pronounced it "a mighty fine picture---

interesting too." The young man as he appeared in the last scene was to them "a cad" and the girl "a peach."

One easily accounts for these two reactions on the part of youth alike in age but differing in environment. Their response to the picture was the response to an ideal. The qualities that made the heroine great did not appeal to the first group, and the young man with his clever, well-dressed, ambitious friends making money and using it freely did appeal. The things for which the heroine stood and which had once been his ideals also did not seem desirable to them — their action registered their concepts — concepts that had been given through home, school and church or had come to them through powerful forces in the community life, despite efforts of the individual home, or teacher or church. In the building up of these concepts imagination played the great rôle.

The second group which saw the picture reacted to the same thing — an ideal. To them the things for which the heroine stood *were* desirable. The altruistic spirit had been stimulated in them. Some of them had been surrounded by "enough and not too much." Many of their parents were in the professions. But there were others who were very near the border line of poverty and two

had "more than enough." They all had had the benefit of very good schools and their church-school training was given under competent teachers. In connection with their churches they had enjoyed activities that brought out the unselfish and sportsmanlike qualities — their concepts had been built up by a very different set of contacts from those of the first group. Out of the years of concept building there developed ideals which made it possible for them to understand that girl heroine and to appreciate what the man had lost. In the making of that *ideal*, imagination played the leading rôle.

Could we give in the earlier years and cherish and cultivate up to middle life right concepts in the individual, we could be very sure that the community would censor its own motion pictures, drama and other forms of recreation and that the unworthy would disappear because it would be unprofitable.

True Sympathy Impossible without Imagination

As the teacher of today looks at his pupils he knows that they face and must meet a world which has got to come to some sort of mutual understanding or perish. That understanding cannot come without true sympathy. Nations must get at the point of view of other nations — only so can intelligent plans of cooperation be worked

out. Sympathy without imagination is quite impossible. Justice without imagination is a myth. One must be able to appreciate another's heredity, environment and attitudes in order to understand and reckon with his behavior. Every day in the public school and every week or oftener in the church school, lesson material, text-books, history, biography, geography, literature, current events, all provide material out of which, through the imagination, concepts that determine individual and national destiny are being made. That is what is happening now in the beginners' class, in junior or senior departments and in the college students' class — *out of the material the pupil receives every day, he is making his concepts, creating his ideals,* determining action and *character.*

Test His Concepts

If this be so the teacher must continually test his pupils, must discover their concepts. Who are their heroes? Whom would they most like to resemble? What stories do they like? What poems, if any? What does it mean to "be good"? Is cheating wrong? Why? Should one be expected to obey his parents? Why? What is a *lie*?

A group of young people recently stated the questions they would like to ask "to find out the opinion of other fellows and girls about lots of

things." Among the questions for discussion were: "Is petting wrong?" "What can you do when most of your friends tell horrid stories?" "Is it worse for a girl to smoke than a boy?" "Nearly all our 'frat' has got into the habit of using profanity. Some of us are church members. What can we do to stop it?" "What is a patriot?" "What does it mean to be a Christian?" "*Can* any one live like Christ?" "Does it do any real good to pray?"

Such questions discussed freely in a way that brings out honest answers will be a great revealer of concepts to the wise teacher and give him an opportunity to use the imagination in reconstructing, supplementing or reinforcing the ideals that are apparent.

Imagination Needs Guidance

The teacher's function as *guide* rather than commander, or autocratic authority, can be exercised at every stage of the mind's development from childhood until the adult years have come. The little child is guided from pure fancy into the period where there must be *probability*, on to the creative stage when the mind gathers its material together and expresses it concretely in *things* of infinite variety (with radio outfits at present preferred) on to the later teens, when ideals dominate action. Being a guide implies that one knows the way

himself, so the teacher constantly examines the things which go into the making of his own images. A guide implies that someone is willing to be led, is eager to follow, so the teacher constantly turns to his pupil to examine his images and see if he be truly *following*. Without a guide the imagination runs riot and loses itself in disastrous futility; with a guide it may be led into the creation and expression of the highest concepts of mankind. The teacher will realize the value to his pupil of the guided imagination if he constantly reminds himself that *out of the teaching material, imagination helps to make concepts, concepts create ideals, ideals determine action, and action registers in character.*

His Emotions

No child can be made to turn from jazz and delight in Beethoven because he is told that he should do so nor can he be made to turn from a cheap, crude picture to a beautiful painting and appreciate it, because he has been told to do so. Other influences must be brought to bear, stronger than the *you should* and *you ought* of the adult.

One sees the change which has taken place in the pupil's attitude toward the teacher when he examines the valentines given to the average teacher of today and those given twenty years ago. It is difficult to make today's young teacher

believe that such things could be given by a pupil to a teacher as those which have been kept as souvenirs. The same thing is true of April Fool's Day, once a dreaded occasion by every teacher. Something has happened which has made the crude valentine and the rude joke undesirable. When one can cause the unworthy to become undesirable he holds the key to all changes in human behavior.

Appreciation of the good, the beautiful and the true does not come from the intellect purely. Its source is deeper than that, it is found in the emotions. Indeed when *confined* to the intellect it soon becomes a false thing — assumed. But when knowledge and emotion are combined the result is a changed attitude, a growth toward a higher thing. It is fortunate indeed when the teacher has in himself and develops in the pupil both knowledge and emotion. He will then *know* about the great masterpiece and will *feel* its power. "Isn't that *beautiful*!" said a sixteen-year-old girl listening to a very lovely aria coming over the radio. "What is it?" No one present knew. Then the announcer gave the name, but it meant little to that group. Later the girl told a friend the name of the selection and said she loved it. They stopped at a music shop and heard it sung again on the victrola. Then the friend told the story of the opera

from which the aria came and expressed her own joy in it. The family decided sometime later to purchase a victrola. The aria was the first record they bought and it was the beginning of their love for good music. Had the girl heard the selection which she enjoyed and never known its name, or anything about it, in all probability it would soon have been forgotten. Or had she been told as a part of a course of study that there was such an opera and that the aria taken from it was great music, it probably would not have deeply impressed her. But hearing it, enjoying it, learning something of it, responding to the enthusiasm of her friend who both knew about it and loved it, her real education in the appreciation of music had begun.

When teachers, because of broader training, were able to give to their pupils information about good pictures, stories concerning them and their creators, a real appreciation of their meaning, there was a change in the type of picture the pupils wished to give to their teachers. When the pupils learned how to make artistic valentines, a change took place in the type of valentine they wished to give. When the *teacher* became *friend* and played on the school grounds with the pupils, teaching and directing the most thrilling of their games, a changed attitude made some of the old

crude jokes impossible. There was knowledge *within the comprehension of the pupil*, there was an emotional response to the teacher. There must be both the intellectual and emotional response if one is to deeply enjoy anything in life. The teacher covets for his pupil, as he develops, an informed mind and a true emotional response.

Knowledge of Emotions Limited

At the present hour we have come to the realization of the fact that we know comparatively little of the emotions. We know that they are closely associated with the feelings, indeed are but a higher and more complex state of feeling, as when the *feeling* of *happiness* becomes the deeper thing — the *emotion joy*. The whole gamut of feelings is so closely related to physical states that much research work is necessary before we can clearly understand them. The present discussion and study of "the fullest self-expression," "repression" and "sublimation" will give us, in the years to come, needed light regarding the emotions and emotional states.

It has been the habit for generations, of the supposedly higher type of man, to suppress his emotions, although he has sometimes called it *control*. Nevertheless in great moments he unfailingly appeals to the *emotions* of his fellows. It was an absorbing thing to one who has studied

emotional responses, to stand during the war beside some man making a Liberty Loan speech or pleading for funds for welfare work. Often the speaker had, before the war, termed himself "a hard-headed business man," demanded, whenever an appeal to him was made for any charity, that "the sob-stuff be cut out" and he be "given cold facts." But now one was astonished to hear him appeal to all the emotions — fear, anger, disgust, resentment, hate, pride — he levelled his batteries at all of them and succeeded in getting a good many subscriptions or a good deal of money. This use of the emotions had a strange effect upon him. It made him more human, more generous in soul, a sudden brother and comrade of men of whose existence he had been unaware in other days. But after the war he went back to his great offices and seems as cold and hard as before — he says "the war is over." He has no emotions for peace — none for common days. Only under great strain and stress does he accept comradeship. Yet he said to me the other day with a sigh of regret, in speaking of a tour our party had made in the interest of the Liberty Loan, "Those were the days! I really lived then." Why did he really live then? One wonders if anyone is really alive who does not enjoy a rich emotional experience, balanced by knowledge.

The child is the possessor of emotions. If a normal child he has all of them. Many have come to believe that crimes of extreme brutality will some day be explained by some deficiency in the emotional areas of the brain, that acts of refined cruelty have their explanation in the same weakness or malformation. However that may be, we have data enough to know that a disturbed and unrelated emotional life means unhappiness for both the individual and society. So we hope with our pupils to begin early to relate emotion and knowledge.

It is for this reason that sex-instruction should always be given sanely, clearly and with *accuracy* whenever the pupil shows any indication of seeking it, and it should be accompanied not by *sentimental* appeals but by *emotion* strong, deep and genuine. With both childhood and youth the attitude of reverence and respect on the part of the one who gives knowledge is met with quick response and anything that savors of cant, superficiality or lack of reverence means disaster. In a study like this it is impossible to enter into a comprehensive discussion of the emotions and we must only touch the fringes, leaving individual, interested teachers to pursue the subject further.

One reason why this is a more or less "irreverent

age" is because the vast majority do not come close enough to nature to feel wonder and in the presence of great mystery be reverent. The teacher has a very plain duty to perform in this particular. He must himself get close enough to feel his own emotions stirred. I believe that every teacher and most certainly every teacher of religion should, for example, look at the stars with his pupils. Even in crowded cities where growing things are hard to find this can be done and stories and poems that go with stars help one to feel majesty and mystery. I saw a group of young people held spellbound recently by the reading of parts of "Galileo" from "Watchers of the Sky" by Alfred Noyes. They went home reverently that night and felt conscious of God as they looked at stars. "I must say," said one of the girls, "we don't really *want* to know much, do we? Think of those things shining up there every night and we just give them a glance and say, 'Aren't the stars lovely tonight?' Or we don't see them at all." "Yes," said her companion, "and they are charted and named and people have spent their lives looking for new ones and we don't think anything about them. That poem was lovely — it was like a prayer." Such stirring of the emotions accompanied by knowledge of the weary way of the astronomers as they

Wonder and Reverence

climbed toward truth, is worth more than a score of formal recitations in astronomy and its religious value is great.

The wise teacher will seek out objects of wonder and try to bring his pupils from the kindergarten to the college face to face with mystery and beauty, that he may awaken reverence.

Kindness, Pity and Tenderness

These three emotions the teacher of little children finds it comparatively easy to awaken but it takes patience to give them concrete expression. Every public school should have its "pets" represented by many forms of animal life. The genius who conceived the idea of offering a prize for the best-looking alley cat and the best mongrel dog at the animal show did more than he dreamed for the *owners* of the cats and dogs. There has been a great wave of kindness to animals in that city since! Food instead of stones, love instead of abuse, has its effect upon character. Child owners of pets in the crowded tenements are seeking advice as to how to keep them well. Since these pets are the constant companions of the babies and younger children the knowledge is a great asset to health as well as morals.

No class in the church school should be without its special responsibility involving the expression of kindness, true pity and real tenderness. That

class of boys now taking care of a crippled lad of ten, has not only raised the money for daily visits of a masseuse, but a different boy visits him each night after school and he is taken for an automobile ride even in the rain on Saturdays. The boys have just completed a radio for him. It is doing a great deal for the boy, helping him back to health, the physician says. It is doing vastly more for the pupils of that class and much for the teacher of it.

A girl told me recently that she had given up dancing class. I knew she had greatly enjoyed it and expressed surprise. She said, "You see I heard Dr. —— talk about leper girls in Korea. Some can really be cured. The money for the dancing class and the dresses I had for it, make enough to take care of a girl and give the treatments. Father said I could do as I liked about it. My girl is getting on *splendidly*. I've got her picture. Oh, I am so glad I can do it," she added with a beautiful look upon her young face. "Imagine having that disease and then being *cured*! I write to her." The warm human emotion, the sacrifice, the thoughtfulness, will do far more toward making this girl a charming companion and a fine member of society than the dancing class would, I am sure, even though it is one of the finest type.

The abstract teaching "Be Kind" must be given reality and life by some need for kindness and some opportunity to express it. Life supplies abundant opportunity.

These are the emotions that should be sublimated, turned into higher channels. Fear met with knowledge is in time rendered harmless. The teacher who wins the confidence of his pupil may learn his fears and help him overcome them. The hidden fear is most harmful.

Fear, Anger and Hate

Fear was intended to be a guardian of safety, not a tyrannical master. Knowledge helps it to become that. A truly intelligent person does not "take a chance" either at the "S" curve or the railway. He is rightly *afraid*. But he does not hesitate to take every chance, to chance life itself when duty asks it. It is the fears born of ignorance that the teacher must try to change to the higher fear. For those extreme fears of which the abnormal child is the victim, the parent or the teacher should consult the neurologist.

Anger is another of the emotions to be lifted from the personal to the larger sphere. Anger is right. Personal and selfish anger expressing itself in revenge is wrong. The teacher must make the difference plain to his pupils by discussion and illustration and when opportunity arises help them

to overcome the personal anger by explanation of the *cause* of the offence and the plea for patience with the offender, who if he deserves it must be punished. The anger of the average child fortunately passes quickly and is not vindictive or revengeful. To keep it from becoming so, as he is met in life by unkindness and what seems to him, and often *is*, injustice, is the work of the teacher in the teens.

Hate is "the poison in the cup." Its punishments are for the *hater*, not the hated. Fear and jealousy generate hate. If the teacher can help his pupil to physical health, fit him to meet life with adequate preparation so that he can find the thing he wants to do and win the opportunity to exercise his talents in making his living and enjoying life itself, the problem of hate will disappear. The happy, prosperous individual fulfilling his chosen mission in life with satisfaction does not hate, nor does that nation hate whose people are happy and at work on tasks that satisfy. It is because these things are true that all interested in education are striving to learn the best and most certain ways to fit pupils from the very beginning for purposeful lives of satisfying service to their world.

Unless education can prepare for life it is meaningless whether it be secular or religious. If it

The Meaning of all Education

can guide the imagination so that its great power shall be used to create worthy concepts and ideals, if it can capture the emotions and lead them into the expression of their highest qualities so that life will be rich, noble and happy, it *is* education. The purpose of all religion is to give life. That is what Jesus Christ meant when he declared his own mission in those great words whose meaning we have not even yet begun to fathom, "I am come that you might have life."

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. Review briefly the *imagination* as given in part one, chapter three.
2. How does the imagination of the teacher differ from that of the little child? The older child? The early adolescent? The later adolescent?
3. How are concepts given to children?
4. Discuss the method by which the two boys gained their concept *hero*.
5. Who is responsible for undesirable concepts?
6. Is it possible for the teacher to change them? Give a reason for your answer.
7. Explain the reactions of the two groups witnessing the same motion picture film.
8. Give some methods of testing your pupils' concepts. Use illustrations other than those given in the text if you can.
9. Why is "guidance of the imagination" necessary?
10. Review what you learned regarding the emotions in part one, chapter two.

11. What is the difference between feeling and emotion?
12. What emotions do you wish to cultivate in your pupil?
13. Give from your own experience methods of cultivating love of the beautiful, of the good, of the true.
14. What changes does information make in the emotions?
15. What one outstanding thing should be true of all knowledge given the pupil?
16. Discuss our present knowledge of the emotions.
17. When should our pupils begin to relate knowledge and emotion?
18. Discuss the place of *wonder* and *reverence* in the development of the emotions.
19. How may pupils be led to express kindness, pity, tenderness? Illustrate from your own experience.
20. What is the great weakness of abstract teaching?
21. Name some of the emotions that should be sublimated.
22. What is the meaning of all education?

CHAPTER FIVE

Help Him Make a Conscious Choice of a Way of Life

Man is constantly facing the necessity of *deciding* what to do and is met at every turn by the demand that having decided *what* to do, he *do* it. The power of conscious choice is his prerogative as a free man. In the lower strata of animal life the general rule holds that to *feel* is to *act*. The impulses and feelings are few and the responses simple and direct. But all the higher forms of life meet complexity and wherever there is complexity there must be *selected* action. When the higher animals in a limited way *select* action they give evidence of a certain power of choice. When man, out of a multitude of things which he *may* do, selects one or more which he *will* do, he exercises the full power of choice, he uses what we have called the *will*. The mentally deficient find it difficult to exercise the power of selection or choice and the feeble-minded do not exercise it at all. Like the animal world they *feel* and *act*. It is believed by many psychologists that the power of concentration and attention determines the capacity *to will, to act, to make conscious definite*

choice and carry out that choice in action. The whole matter of the will and its special functions in carrying out or inhibiting action is a subject of much controversy and at present remains in the field of observation and experiment. Because, as we have seen, the whole subject of the study of the mind of man is just reaching over into the realm of true science we cannot make dogmatic conclusions, but we know enough to guide us in dealing with the average pupil and should seek help from those who are making special studies of the unusual child or the specific problem, whenever these appear in our clubs or classes.

Action Never Happens

"I did it without thinking," may seem to be on the face of it a true statement, but it is not. All action can be accounted for. The students of juvenile crime and delinquency are becoming very skilful in tracing action back to its source and are becoming increasingly successful in restoring the very young delinquent to society. The fine, generous, self-sacrificing acts of other types of youth can be accounted for. We give consent to the belief that no act *just happens*, by our involuntary exclamations in the face of some act on the part of youth. "*Why* did you do it?" we ask. Perhaps from the nature of the act we know that it was not merely *instinctive*, set up in the machinery of

the nervous system — such as covering the ears in the presence of a terrific volume of sound or closing the eyes when an object is thrown toward them — so we search deeper for the explanation. We find that it was not an act of *habit* — that is, the same stimulus has not been given over and over until whenever the stimulus is present the act follows. The other day, in a huge office building, I entered an elevator. Instantly all the hats came off save two. This response was an act of habit. Over and over again the presence of a woman had meant the removal of the hat and the stimulus resulted in the act — it did not even interrupt conversation. In the case of the two men who did not remove their hats one was reading a map — he took his hat off when we reached the fifth floor, having suddenly looked up from the map. The other was a young man who showed in several ways that removing his hat had never become a habit, so he did not respond. I do not know that there is any reason why men in an elevator should take off their hats when a woman enters and the time may come when they do not do so, but at present the majority having taken off their hats innumerable times in the presence of a woman continue to do so whenever the stimulus is present. But many of our acts are, as we know, neither the response to instinct, nor the response

to habit. If action never "*just happens*" what causes these responses? The cause is complex and difficult to analyze. While we may be speaking the truth when we say, "I cannot understand why I did such a thing," a little very honest self-analysis may reach the source of action and reveal the reason for it. Whether revealed to us or not we may be sure that behind every act *there is a cause.*

Types of Choices

We shall find as we examine our own choices and those of our pupils in the light of the action registered, that there are several types. The sources of the choices of the young child are found in the instincts. They are determined by habit, or are made under the influence of imagination acting upon instinct and in *imitation* of others. "They all did it, so I did." "If Fred can do it, I can."

Sometimes the young child is made the victim of the choices of another and given no opportunity to exercise his own even in the limited sphere where it would be wise to permit him to do so. The source of his action is in the mind of the adult. Sometimes the desire on the part of an adult to make others' choices for them is exercised even through the teen years, with disastrous results. But in general the source of the young child's action may be found in instinct and habit, its

special mode of expression being determined by the imitative faculties.

During the later years of childhood and approaching adolescence we can see another type of choice developing. It will continue through life. It is the result of comparison of ideas, or the balancing of reasons for and against an act. One set of ideas or reasons urges toward the decision, "I *will* do it," the others toward the decision, "I will *not* do it." This period of *balancing* is painful and to escape from it some decide quickly, others continue the balancing until satisfied that one set of reasons is strong enough to outweigh the other — then they decide. Still others, becoming impatient with the long struggle between reasons why they should and why they should not do a thing say, "Oh, well, I don't care what I do, I'll let circumstances decide it," or, "Oh, well, I'll toss up a penny."

As we know, the type of choice that is the result of deliberate balancing of reasons, and the decision to act in accordance with the ones that seem the stronger, is the highest type — it is the conscious choice. It means effort, it costs, and the "I will" or "I will not" of this type of choice very quickly makes character or mars it. It is in these *reasons* which we balance in the making of a conscious choice that we find great complexity. That

which seems to be a real reason to one person does not to another, and so we have clash of judgments and term each other *unreasonable*.

Into the forming of mental attitudes and the creating of concepts and ideals which lie behind *reasons*, the memory, the imagination and the emotions have entered. A reason is a complex thing. So it is, that in searching out the source of action which is neither instinctive, nor the result of habit, and tracing it back through the reasoning process, we shall find that the responsibility for it rests upon memory, imagination and emotion. We must remember this as we prepare the pupil to make his conscious choice of a way of life.

The Conscious Choice in Religion

All human beings are instinctively religious. We are so familiar with the discussion of this statement that we do not need to elaborate it here. The earliest types of man felt wonder, awe, reverence — and worshiped. But there came a time in human history when men began to make *conscious choice* of the gods, or the God they would worship. "Choose this day whom you will serve," cried the great prophet, as earlier prophets had cried on other hilltops. "If Baal be God then serve him, but if Jehovah be God serve him."

All through the little child's experience it is easy

to awaken and use the religious instincts but if he is to become a *conscious* Mohammedan, Buddhist or Christian, there must be more than the instinctive response. There must be intelligent consent.

We want him to be *Christian*, we say. If we really do, we will, from the beginning, help him make his daily choices in accordance with the principles of Christ. In homes dominated by the Christ spirit *manifested daily*, the child's daily responses are to happiness, service and love. The problem of religious education would not be difficult if this type of home were the average. But with the present predominating type of home life as the child's background and only an hour a week in which to lead the instincts toward expression in true worship of God the task is one that challenges the most confident soul. In the Christian home *habits* of action in harmony with the principles of Jesus Christ can be established; it is very difficult to establish such habits when there is but one hour a week devoted to the attempt. The teacher's work must extend beyond the hour, at least as far as the *attempt* to influence the home. The church has no greater task at this hour than the discovery of ways by which it can urge upon the American home the acceptance of Jesus Christ, his message and his standards, that the children

may have the opportunity for the fullest development of the higher instincts and the most worthy habits. Without the background of the home, the teacher is almost wholly dependent upon imagination and emotion expressed in action under his guidance, to establish those ideals and attitudes which will lead toward *right choices.*

In the later years of childhood between twelve and thirteen and again at fifteen and sixteen the average pupil seems to be making deliberate, definite, conscious choices of many kinds. He chooses companions, games, books, decides upon his favorite sport and goes in training for it; he chooses a hero — someone to follow; he sometimes in these early years chooses his vocation and pursues that choice until his preparation is complete. This is *the* time to help him make the conscious choice of a way of life. The altruistic attitude is developing or has developed, sacrifice for an ideal is possible and natural, the urge to service is strong, every phase of his mental and physical development is ready to aid him in his choice of the way that he shall go.

The Way of Christ

Every teacher as he attempts to set before his pupil as *the* way of life, the way of *Christ,* with its fundamental principle of "*Whosoever shall save his life shall lose it, but whosoever shall lose his life for my sake and*

the kingdom, the same shall find it," does it with the terrible conviction that all about him, in his own life, in the lives of his fellow men, in the organizations of church and state he sees the way of Christ, accepted in *words,* rarely accepted as *an actual way of living.*

It is not possible to do more in the way of *instruction* which may lead the pupil to his conscious choice, than to give him the story of the growth of the Christian faith, the great changes that its message has made in all phases of our life, the service it has rendered in non-Christian lands, the tasks that face it today. The teacher must be willing to acknowledge the fact that society is not Christian even in Christian lands, both because it is not willing to pay the price of testing Christ's way, and because facing all the vast complexity of modern life it does not know how to do so. It must be made plain to *them* that they are choosing to enter upon a *crusade* as well as deciding upon a *personal* way of life.

Already the pupil has been taught something of the ways by which the Bible came to us and he knows its supreme message to the world. He needs now its central figure. He must be captured by Christ. Imagination and emotion can make him real.

In our reaction against over-emotionalism,

which often in the past became either weak sentimentalism or found expression in various forms of hysterical fanaticism, we have starved the religious emotions in numberless cases. The parents of this day have been willing to subject their children to the emotions of the melodrama, the rather tawdry and often suggestive emotions of the legitimate stage, the cheap emotions of the average motion picture; they have been willing to let the modern dance and jazz play their full part in turning the imagination to an abnormal degree toward the physical phases of life; but they often resent the appeal to the deeper emotions through religion, and to the imagination, through a trumpet call to service. In using the emotions and the imagination in an appeal to accept the way of Christ as the way of life, the teacher must often work without the home as an ally. This is an added reason why the church in a more definite way must turn its attention to the home.

The emotional life as we have seen is a very fundamental thing. How much of the happiness and success of our entire lives, individual and social, depends upon it we are only beginning to understand. It needs to be energized by Christ. Mysticism is a fact, one of the great facts of human history. Youth, which is a part of a very materialistic day, needs to come in contact with it. It

needs not only to be taught about *prayer* — it needs to be led to pray. The teacher must do all he can to put something of beauty, symbolism and mysticism into his teaching and into the devotional periods which the pupils share.

The modern teacher of religion has found that certain periods of the year are most helpful in leading pupils to a conscious choice of the way of Christ as the way of life. The six weeks preceding Easter have proven a fitting period in which to help the early teens to make their conscious choice. If it be wisely done, with no undue urging, no desire for numbers at the expense of sincerity of purpose, the church in a few years will have reason to be grateful for these weeks of instruction and appeal.

The conferences of older boys and older girls of the later teens are proving of great value in helping young people make their conscious choices, and enlarging and clarifying the meaning of the choice when made. Whether the conferences be over the week-end or the longer summer conference, or camp conference, they are proving such a valuable stimulus to the spiritual development of youth that every teacher should do his utmost to give his pupils an opportunity to attend — the church can make no better investment.

Teachers may take courage from the fact that

youth in large numbers in the aggregate is making a conscious choice of Christ's way of life. Usually it is registered in the act of uniting with the church, sometimes in eager devotion to a cause not directly connected with the church. It is making very frequently of late, strong declaration of its *convictions*, even in the middle teens and *very definite declaration in the later teens and early twenties.* I was recently present at a conference where a group of girls from sixteen through eighteen who came from schools, business and industry read the following resolution. No adult was present when the committee on resolutions met.

Youth is Choosing

"We believe that Jesus Christ meant it when he said, 'I am the way.' We believe that he meant us to build our lives on the words, 'Love thy neighbor as thyself;' that he meant 'All ye are brethren' and 'Do good to them that hate you;' that he meant 'The pure in heart shall see God.' We propose to try to live our lives according to these words and to persuade our friends to do so. Though it will be very hard we believe that God will help us to do it."

Those are brave and earnest words and the report was accepted with enthusiasm and discussed from the floor with a deep seriousness.

At a winter conference of boys from sixteen to

twenty the following appeared as a part of the resolutions that no adult helped form. The resolution began with a declaration of purpose to follow Jesus Christ in every-day living and continues:

"We believe that the Bible applies to us when it says, 'If meat make my brother offend I will eat no more meat.' We propose on this principle to cut out petting, the wrong kind of dancing, smutty stories, cheating and boasts about breaking the law. We propose to stand by when we are criticized and laughed at and to get as many fellows as we can to join us." In reading this report the chairman said, "We hoped to get cigarettes into this, but the fellows thought we had about all we could manage this year." The spirit was earnest and serious and the prayers for help to carry out the resolution were simple and genuine.

"The Commitment of the Student Fellowship for Christian Life Service," made by students of college age, is another indication of the earnest way in which youth is facing its conscious choice of Christ's way of life.

"I recognize the domination of pagan principles and motives in present-day human relationships, especially as shown in the flagrant disregard for human values in industry, the widespread denial of brotherhood between the white and colored

races, and the devastation of the greatest values in life by war.

"I am confronted with the need for men and women with the spirit of Christ, who will, at whatever cost, strive to make the principles of love and service effective in all these relationships throughout the world.

"I cannot do less than give my life to this task and I solemnly covenant with God that *I will earnestly seek until I find where I can be most effectively used by him.*

"It is my purpose with God's help to stand for the supremacy of human values above all other values in life; to make the principles of love and service as exemplified in the life, the teaching and the sacrifice of Jesus Christ the dominating motive of my life *with the full realization that this commitment may involve me in personal sacrifice, social ostracism, and financial hardship.*"

Whatever one may think of the content of this commitment, he stands reverently in the presence of youth who deliberately make conscious choice of such a way of life.

Evidence on every side points to the fact that *the adolescent years are now in this age, as always,* ready to be helped to make the conscious choice and in the latter half of the period to give that choice *original* and *concrete expression.*

The Test of all Religious Education

The test of the value of all religious education — all that the training and consecration of the teacher involves, all that the right sort of equipment in lesson material and housing implies, all that skilled directorship means, meets its crucial test in the conscious choice of the pupil. If his *I will* is given to the highest concept that can be developed in him and the passing years enlarge the concept and strengthen the *I will*, then that pupil's education in religion has been a success, and in this, the greatest of the arts, the teachers have triumphed. "Education," said Horace Mann in his report to the Massachusetts Board in the year 1850, "is the balance wheel of the social machinery. I hold all past achievements of the human mind as *prophecy* rather than *fulfillment* . . . we find ourselves capable of ever onward improvement. Moral education is a primal necessity of social existence — a community without a conscience would soon extinguish itself — yet man has been unwilling to accept a formula intelligible to all, as legible as though written in starry letters on an azure sky. It is expressed in these few simple words: '*Train up a child in the way he should go, and when he is old he will not depart from it.*' This declaration is positive. If the conditions are complied with it makes no provision for failure.

. . . But this grand result in practical morals can *never be attained without religion, and no community will ever be religious without religious education.*

"Devoid of religious principles and affections the race can never fall so low but that it may sink still lower, and animated and sanctified by them it can never rise so high but that it may ascend still higher. . . . The man of whatever denomination, or creed, or kindred, or tongue, who believes that the human race, or any nation, or any individual in it can attain to happiness, or avoid misery, without religious principles and religious affections must be ignorant of the capacities of the human soul and of the highest attributes in the nature of man."

"Education places just two all-important characters on the stage," says Dr. Winship. "No matter how many other characters contribute to the play — *the pupil* and *the teacher* are co-stars in the performance."

And Professor Coe answering the question, "Why is the personality of the teacher the vital factor in moral training?" gives us a great sentence — "The essential method of all education is the *sharing of life.*"

Without that sharing of life no pupil can be led to a conscious choice of the way of Christ as the way of life. So we close our course as we began

it with the *teacher* — the pivot upon which the whole system of education turns, the teacher both born and made, the teacher personified in *you who can learn to teach.*

FOR PERSONAL STUDY AND GROUP DISCUSSION

1. What is the general rule in the lower strata of animal life?
2. What determines the capacity *to will* — to make conscious, definite choice?
3. Discuss the statement "Action never happens."
4. What should be the effect of this fact upon your teaching?
5. Name and illustrate from your own experience various types of choices.
6. What does "a *conscious choice*" imply?
7. What effect does the home have upon the conscious choices of the child? Upon those of the adolescent?
8. What determines right or wrong choices?
9. In your opinion, given a highly organized democracy like the United States, who should determine the *standards* of right or wrong by which we judge choices? This question is recommended for debate or for the subject of a paper.
10. What seems to be the best period for the child or youth to make "the conscious choice of a way of life"?
11. What does one mean by "The way of Christ"?
12. How can the teacher meet the emotional needs of the pupil as he makes his choice and daily strives to stand by it?
13. What do we mean by mysticism? by symbolism? by "enriching the devotional service"?
14. What evidence have we that the youth of today is making significant choices?
15. What does Professor Coe call "the essential *method* of all education"?
16. What is the *test* of all religious education?

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Questions on Picture of Accident

1. What was the time of the accident?
2. In what year did it occur?
3. Where did it happen?
4. What was the collision between?
5. Did the taxi run into the limousine or did the limousine run into the taxi?
6. What was the name of the taxicab?
7. What was the telephone number on the windshield of the taxicab?
8. Was the limousine light or dark colored?
9. Were the front wheels of the limousine damaged?
10. Was the glass in the limousine shattered?
11. Was there a passenger in the taxicab?
12. Where was the taxicab driver?
13. Where was the driver of the limousine?
14. Were there any passengers in the limousine?
15. What was the name of the clothier in the picture?
16. Was there a flag in the picture?
17. What was the name on the ambulance?
18. Was it summer or winter?
19. How many policemen did you see?
20. Was there a mail-box in the picture?
21. What was the license number of the cab?
22. What was the license number of the limousine?
23. Was the cab driver dressed in a light or a dark suit?
24. Was he wearing a hat or a cap?
25. Was it raining?
26. How many light globes were on the lamp post?
27. Was there a traffic sign in the picture?
28. Was the driver of the ambulance in his seat?
29. Was the victim of the accident on a stretcher?
30. How many stretcher bearers were there?
31. Was there a trolley car in the picture?
32. On what street was it running?
33. Was the taxi driver knock-kneed?
34. Name the hotels in the picture.
35. Was there a theater in the picture?

36. What play was running?
37. Who was the star?
38. Was there a flour advertisement in the picture?
39. What brand of tires was advertised?
40. What brand of collars was advertised?

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